THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, JULY 2, 1831. VOL. I.—No. 15.

[For the Churchman.]

I received in manuscript from the hands of a Lady, a few days since, the following beautiful lines. Where they originally appeared in print, or whether they have ever appeared, I know not—certain it is they are worthy of many editions.
C. M. A.

EVENING HYMN.

God be praised! this day is over;
  Now the body hastes to rest;
Let thy angels round me hover;
  Make me with thy pardon blest.
Oh! forgive my sins and errors;
Shield me from all nightly terrors,
From those dreams of troubled sleep
When 'tis joy to wake and weep.

Grant me, Lord, a peaceful slumber,
  Free from pain and free from fright;
To thy mercies without number,
  Add protection through this night.
And to those whose life is dearer
To me than mine own, be nearer:
Night and day, at every hour,
Lord protect them with thy power.

Should my eyes again not open—
  Should my life's last signal wave—
I shall hail thy bounty's token,
  The pale angel of the grave.
He 'll conduct me to thy presence,
Great, uncomprehensive essence—
Lord should this my last night be,
I commend my soul to thee!

LETTERS OF A GRANDFATHER.

[For the Churchman.]

August 23d, 1830.

My Dear Daughter,—You say, "if Christ were God, and our Creator intended that we could not be Christians unless we believed it, why has he left it in uncertainty to conjecture—why has he not been more explicit?" Have you, my dear daughter, pondered well the purport of this presumptuous question? Is it not darkening counsel with words without knowledge? Is it not, in effect, calling the "Eternal God, who weighs the mountains in scales, and the hills in a balance," to account to a frail worm of the dust, the germ of corruption, destined in a few days to become the loathsome food for still less loathsome worms? "Who art thou, O man, that repliest against God? Shall the thing formed, say to Him that formed it, why hast thou made me thus?" Now, though I disclaim the propriety of this (I had almost said profane) interrogatory which you presume to propose, I will venture to give you such a solution as cannot fail to satisfy the humble inquiring Christian. It was for the express exercise of your faith—"that faith which is declared to be the substance of things hoped for, the evidence of things not seen"—"that faith, without which, it is impossible to see God"—that faith, the want of which, tempted the doubting Thomas to deny the resurrection of his Lord and Master, until that most gracious Lord and Master vouchsafed to exhibit the palpable evidence to his astonished senses. I pray that the same most gracious Lord and Master would remove the film from your eyes, and then I should hope to hear you exclaim in the enraptured language of the astonished Thomas, "My Lord and my God"! And what was the Saviour's reply? Did he rebuke Thomas for applying to him the epithet, applicable to the Deity alone? No! his answer is—"Thomas, because thou hast seen me, thou hast believed; blessed are they, who, though they have not seen, yet have believed."

You think I have misunderstood your meaning, when I charge you with rejecting the atonement, on the ground that "the forgiveness of God is not necessary to the devout and humble mind"!!! for that you think with St. Paul, that there is none good—no, not one; and that we shall find the grace of God necessary to fill up the measure of our perfection. I really rejoice to find you renouncing this awful, this dreadful doctrine. Proceed—renounce a few more, and I shall hope to hail your return into the Christian fold, as one over whom there will be more joy than over ninety and nine who have never gone astray.

But, alas! "A little leaven leaveneth the whole lump." Notwithstanding your conviction of the truth of St. Paul's doctrine, you cannot, you say, refrain from thinking that the long and black catalogue of crimes with which he has emblazoned the escutcheon of man's depravity, is rather the fault of our condition, than the depravity of our nature; for that is the gift of God alone: and can we, you say, for a moment suppose, that a Being who is in himself all purity and holiness, should form creatures in his own likeness, and without their knowledge or concurrence, incorporate this depravity in their very nature, making them, as he hath declared, a little lower than the angels, and acknowledging them the work of his hands?

This is another of that series of presumptuous questions, which have agitated the Christian Church ever since infidelity has raised its hydra head in the world; and it is capable of indefinite extension. If we take a retrospective view of our first parents, just fashioned by the hand of their great Creator, in the perfection of the Divine nature, may we not with equal propriety ask, "Why a Being, who is in himself all purity, perfection, and holiness, should have permitted his dependent creatures, whom he had just endowed with all the capacities for the full enjoyment of the most perfect happiness, to fall from their glorious estate, and by one wilful violation of his most holy laws, become the victims of his most just and righteous displeasure, and thereby draw down upon themselves a curse, and entail it on their posterity, and on the earth for their sakes? Why he should have permitted such an influx of moral depravity into this newly formed world, which, but a few days before, he had pronounced 'very good'? Why he should have suffered this moral disease to extend its baleful influence over this glorious fabric, so as to render it necessary to sweep from its beautiful surface, the whole human race, one solitary family alone excepted; and after the lapse of ages, to send his only begotten Son—the brightness of his own glory, the express image of his person—coequal and coeternal with the Father, into the world, to take upon him our nature; and by his cross and passion, his glorious resurrection and ascension, to atone for our sin—satisfy Divine justice, and restore our ruined race to the favor and acceptance of our offended God? Would not the prevention of all this moral evil have superseded the necessity of this great atonement, been more consistent with the perfection of infinite wisdom, and more conformable to the principles of 'Philosophical discrimination?' Why, among the children of the same religious parents, brought up and educated in the purest principles of the Christian religion, (I mean not by creeds and catechisms—I know your aversion to them, but by pious instruction and virtuous example,) do we sometimes find one among the number, who, from the cradle to the tomb, if not to the gibbet, shall display the acme of every crime degrading to human nature?"

Although from my observation in the introductory part of my letter, you can neither be surprised or disappointed at not receiving an explicit answer to this inexplicable interrogatory, yet, as you have presumed to propose it, I will venture to give you the solution which St. Paul has given, as it is recorded in the ninth chapter to the Romans, from the eleventh to the twenty-third verses, to which I refer you; and to satisfy your utmost curiosity, I further refer you to the twenty-sixth verse of the eleventh chapter of St. Matthew's Gospel, where you will find the answer of the Saviour himself—which has ever satisfied the humble, devout, inquiring Christian, "Even so, Father, for so it seemed good in thy sight!" The united wisdom of all created beings, aided by the most acute "philosophical discrimination," cannot give any other solution than this, which, in the view of every devout and humble inquirer after truth, is sufficient to put all further cavil at rest. It perfectly satisfies the wildest wanderings of my murmuring heart, and lulls them into gratitude. It assures me, that all the mysterious dealings of Almighty God towards his creatures, however repugnant to the principles of "philosophical discrimination"—however humiliating to the pride of the human heart, that prolific hot-bed of infidelity, are designed by infinite wisdom, for the manifestation of his own glory, and the ultimate happiness of all such as love, believe, and obey. It enables the Christian, under the pressure of the severest dispensations of his providence, to say, "It is the Lord, let him do what seemeth him good."

You deny the existence of original sin—you deny the corrupt depravity of the human heart—and you contend, "that the scriptural expressions in support of this doctrine, are not the language of philosophical discrimination, but of strong feeling, by which attributes are ascribed to the Deity, at which every honorable and liberal man would shudder, if applied to himself!"

St. Paul cautions us to "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily." And surely, if this caution was necessary at the time in which it was delivered, it is not less so now, when philosophy (falsely so called,) is enlisted to disprove, pervert, annul, and *purify* the language of inspiration!

From the death of Abel to the flood, the whole earth is represented in Scripture, as "corrupt before God, and filled with violence." From that period to the advent of Christ, the history of Jews and Gentiles gives an awful, an appalling view of human depravity;—every page of the sacred volume is polluted with the narrative of the most direful scenes of wickedness and rebellion against God. And in the Saviour's time, the morals of mankind appear to have been not much changed for the better. Witness the treatment which he met with, as well from his pretended friends, as from his avowed enemies. The awful events which have passed before our own eyes, and reached our own ears, during the momentary period of our own existence, exhibiting and detailing the shocking scenes of slaughter, rapine, violence, and every species of impurity, which have caused rivers of blood to flow—and desolation, anguish, and despair, to stalk unrestrained over some of the fairest portions of the globe, afford but faint evidence of the amelioration of moral principle. Nay, the crimes of infidelity, suicide, murder, intemperance, violation of the Sabbath, horrid blasphemy, and every kind of vice and impiety, which are not confined to the lower orders of society, and which the utmost exertion of the strong arm of civil authority, or the influence of all laws, human and Divine, have not been able either to restrain or correct—surely do not enliven the deplorable picture of human depravity. Scarcely a page in the Bible, but gives evidence of this heart-sickening doctrine, and facts confirm it, beyond the reach of contradiction.

Whether all this complicated moral depravity is the effect of the fall of Adam, and for what purpose it has been permitted by infinite wisdom to deface some of the noblest works of creation—whether it is offensive to the Majesty of heaven, the great and terrible God, in whose eyes the heavens are not pure, and who charges his angels with folly—whether this loathsome disease could have been purged away without the sacrifice and atonement of the Saviour—whether the plan of salvation adopted in the councils of the Most High, was either proper or necessary, or the best that "philosophical discrimination" could have desired—whether the attributes ascribed to the Deity are the language of "strong feeling, not of philosophical discrimination," and "such as all honorable and generous men would shudder at, if applied to themselves"—I submit to the consideration of those honorable and generous men, who advocate this doctrine; earnestly recommending the subject to your most serious and devout meditation.

I am well aware, that all the quotations which I have made, or which I can make, are easily set aside by the familiar assertion, that they are all either interpolations, or false and incorrect translations from the originals, imposed upon the credulity of devout, ignorant, and pious persons, by the fraud of transcribers and ignorance of translators! With such a mode of reasoning, who can contend?—I make no reply. I know that the best cause is liable to be injured by an ignorant or unskilful advocate: I sensibly feel, and deeply deplore my own incapacity. I know but little Latin, less Greek, and am a stranger even to the alphabet of the Hebrew and Syriac languages; and if a knowledge of those languages is necessary to qualify me for what I conceive to be a perversion of the Scriptures—I pray my heavenly Father to keep me in perpetual and profound ignorance.

In your last letter, you tell me, "that I have mistaken your meaning, when I charge you with asking a presumptuous question; for, that you only intended to express your opinion, that if your title to the rank of Christian depended on your belief in the Divinity of the Saviour, our Creator would not have left us in doubt, but would have told us so:" or, as expressed in your letter—"Would he have left us in doubt, and not told us so?"

I most sincerely believe, my amiable friend, that if left to the purity of your own heart, and the direction of your own judgment, you would not rashly attempt to pry into the ark of the Lord, to discover what infinite wisdom hath thought proper to conceal—but "evil communications corrupt good manners." Now, though you may not have set forth this interrogatory with your accustomed accuracy and logical precision, yet it was, in my judgment, sufficiently explicit to justify me in considering it as a part of that dangerous doctrine, which, I lament to say, you so strenuously advocate. And is it not, my dear daughter, very possible, that in supporting a favorite error, we may sometimes overstep the bounds of correct reasoning, and unintentionally slip into one error, while attempting to justify or avoid another?

The truth is, and it is beyond all doubt, even of the most rigid advocate of this chilling, this hope-destroying doctrine of being wise above what is written—the vain and arrogant attempt to reduce the operations of infinite wisdom, and boundless power within the reach of human intelligence, is the distinctive doctrine of the Unitarian; all beyond or above his comprehension, he rejects as impossible, and therefore, not an object of belief. He forgets, that while he indulges the criminal curiosity to account for the various dispensations of the Almighty—dispensations which, however clearly and manifestly displayed in his holy Word, he impiously and proudly rejects, because he cannot bring within the reach of his finite comprehension, what is utterly incomprehensible—how many of the phenomena in the animal, vegetable, and mineral kingdoms, which, though palpable to his bodily senses, elude his utmost stretch of discovery! And shall he deny the effect, because he cannot develope the cause? Is it not like an attempt to wrest the sceptre of the universe from the hand of Omnipotence, and place it in the hand of philosophy? Let us wait humbly and patiently but a little while, and the veil which separates time from eternity will be withdrawn, and then we shall no longer see through a glass darkly, but face to face; when we shall know even as we are known; when all these mysteries shall be revealed, and doubts and difficulties shall vanish away for ever.

And now, having brought this all-important subject to a conclusion, on my part, I am unhappily left to lament, that we are as far apart as when we commenced. One thing is very certain—we both cannot be right. The Saviour has said, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Notwithstanding "the various by-paths which you tell me you have discovered in the Bible, leading the persevering traveller to heaven," I have not been able to discover more than two highways, and they are both laid down on the chart of the Bible, by the Saviour himself; who earnestly and affectionately invites us to "Strive to enter in at the straight gate, because wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat.—Because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." He hath also declared, that, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." From these and such like passages recorded in the Bible, it would appear that the wisdom of this world, aided by the acuteness of "philosophical discrimination," is but of little avail in the sight of that God, who seeth not as man seeth—who judgeth not as man judgeth.

Yours, affectionately, W. P.

OFFICE FOR THE SICK.

[For the Churchman.]

A CONVERSATION BETWEEN A SICK CLERGYMAN ON HIS DEATH-BED, AND A CLERICAL BROTHER, WHO VISITS HIM.

Visit IV.

Visiter. Good morning, brother; excuse me, I have called at an unseasonable hour—you were seeking repose.

Sick Clergyman. Not at all; your visits are always seasonable; you know I am always glad to see you; I love you with sincere affection, for I know you love my Saviour; you love his Church; you are one of those faithful stewards, whom the Lord when he comes will make a ruler over many things.

Visiter. But you look dejected; what is the matter?

Sick Cler. *Do* I look dejected? Well, I feel sad, but it is not on my own account.

Visiter. What is it that disturbs your peace? tell me: you have always honored me with your confidence.

Sick Cler. The inconsistencies of men fill my soul with sorrow, and leave no alternative but to doubt their sincerity.

Visiter. How—what has happened?

Sick Cler. Read this letter.

Visiter. (*reading*)

"Rev. and Dear Sir,—Knowing the interest you have taken in the affairs of our parish, I take the liberty of laying before you a statement of our present embarrassing situation. You remember, before we considered ourselves able to build a church, our neighbors of another denomination made an attempt to erect a meeting-house. They applied to us for subscriptions, with the understanding that they would subscribe to a church, when we should commence that work. You know they failed to obtain any thing like the amount required, and then we took up the work and succeeded—they subscribing agreeably to the arrangement. Now we have our church built, and they refuse to pay their subscriptions. Could you not obtain for us a loan of five hundred dollars, and thus prevent the painful necessity of our proceeding to extremities with them, by putting the business in a course of law?

"Our very peculiar situation must be my apology for thus troubling you. Did I not know your benevolent disposition, I should not hazard my importunity.

"I am, dear sir, ever yours, D. F."

Sick Cler. Now it is, I feel the value of riches; and if ever I could envy the rich man his possessions, it is now. Now you see what I mean by "inconsistencies;" for these are the men who circulated all sorts of slanders against our Church. These are the people, who, in all their flowing professions of superior sanctity and zeal, seemed to say, "We are the men, and wisdom will die with us." These are the people who charged our ministers with not preaching the Gospel; and our Bishop—our dear departed Bishop—with the false accusation of not believing in a change of heart. Why, you see they are destitute of moral honesty.

Visiter. Well, I have often told you, I thought fanaticism and hypocrisy nearly allied; but you thought it too severe a remark.

Sick Cler. So I did; for I saw so many estimable traits in some of these high-pressure people, that I considered their extravagance rather as an error of judgment, than any fault of the heart.

Visiter. I know you did; but you may recollect I always told you, I suspected a man as soon as I heard him making flaming professions of superior piety, and narrowing the mercy of God to the contracted views of his own uncharitable opinions.

Sick Cler. Well, is it not melancholy, that such should be the hard necessity of the case? Have we not enough to do in the conflict which we are obliged to maintain against infidelity and vice?—Have we not enough to do in our defence of the truth, against errors of doctrine?—Must we also expose the practice of men who lay high claims to exclusive sanctity? who claim not only to belong to the true Church of Christ, but to lead the way for all men to follow their example—a great example it is indeed—an example which swells the lists of infidelity with the names of many, who, disgusted with such exhibitions, confound religion with its cheat—hypocrisy. Oh, this it is which saddens my countenance and sickens my heart—which sends me with humiliation to the throne of grace, and prompts the prayer, "Now, O Lord, lettest thou thy servant depart in peace—O that I had wings like a dove, for then would I fly away and be at rest." "For I have seen violence and strife in the city—wickedness is in the midst thereof—deceit and guile depart not from her streets; for it was not an enemy that reproached me—then I could have borne it; but it was thou, a man mine equal, and mine acquaintance. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords."

Visiter. Take, then, my brother, the direction which the Psalmist gives in the next verse of the psalm, from which you have just quoted—"Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

Sick Cler. Yes, I know that verily there is a reward for the righteous—verily there is a God who judgeth the earth; and though deceit and hypocrisy may have *their day*, yet the *day of the* Lord also cometh, when the secrets of all hearts shall be revealed. For myself, I am a poor, miserable sinner, deeply sensible of my numerous and great transgressions, about to appear before my God. I have enough to do in seeking his grace and mercy through our only Mediator and Redeemer, Jesus Christ. I cannot undertake to judge these men; but I do most humbly pray that God would forgive them, and that he would spare them a little, that they may recover their integrity, "before they go hence and be no more."

Visiter. I am not at all surprised that the lives of these men should be inconsistent with their high professions; for their creed—Calvinism—leads to these consequences. Yes, I do assert, that the fair, legitimate consequence of Calvinism, as taught by these high-pressure people, is antinomianism; and can there be a more practical illustration of it, than your letter presents?

Sick Cler. How few there are, comparatively, in the present day, who, like the pious Bereans, search the Scriptures diligently, and read with unprejudiced minds, ecclesiastical history. If people would take the trouble to compare our standards of faith and worship with the Bible, they would soon see how eminently calculated they are to preserve the pure spirit of *primitive* Christianity.

Visiter. Such sober exercises would not be consistent with convenience; they would materially interfere with the frequent assemblies for preaching. As to Church History, some of their present writers speak rather disparagingly of it—particularly since Dr. Cooke has let in some of its clear light upon the pages of a certain *emendated* version of some parts of the Epistles of St. Ignatius.

Sick Cler. I am a little surprised, that the book which has been the means already of bringing several clergymen of theirs into the Church, should receive no better notice than angry invective, or ridicule of the man, who, in eight weeks could discover whether certain plain matters of fact had been fairly stated, or not. Is Ignatius truly quoted, or is he not?—Let this simple question be fairly met—until it is, all declamation against episcopacy, is perfectly unavailing.

Visiter. Church government is getting to be considered, by their good people, quite an unprofitable subject. A cry is raised against controversy. Ah, we have no true spirit of religion—we are fond of controversy. "The Church—the Church is dinned into our ears."

Sick Cler. I understand the meaning of that; and weak as I now am, it would take much more than this to frighten me from the "foundation of apostles and prophets, Jesus Christ himself being the head corner-stone." O, the deceitfulness of the human heart! how few submit to the duty of self-examination: if I mistake not, here is the most neglected of all the Christian duties. How invaluable a possession is a clear conscience, enlightened by the truth of the Divine Word! What is any earthly acquisition when compared with this? Even the approbation of our dearest friends, what is it to compare with the verdict of an approving conscience? O, my dear brother, never for popularity—for any earthly possession, never let go your integrity;—stand fast in the liberty wherewith Christ hath made us free—and having done all, stand! I would not exchange my approving conscience for ages of life, crowned with ages of temporal prosperity. For where God does not approve, there cannot be true happiness. The hour cannot be far distant when we must for a time be separated; but remember and mark what I now say. If I were to live my life over, my principles should be undeviating and uncompromising in the path of primitive truth and order; and if they should be the last opinions and most important that I could express on this interesting subject, they should be clothed in the language of our dear departed father:

"Could I send my voice into every heart of our Zion, I would send with it the holy watchword—The Church, in her faith, her ministry, her order, her worship, in all her distinctive principles—maintain her at all hazards. For, amidst the agitations and tumults of error and enthusiasm, she is the asylum of the wise and good; amidst the conflicts of heresy and schism, she is the safeguard of the truth as it is in Jesus, of all that he and his apostles ordained to advance the salvation of a lost world.*

Visiter. Those are, and ever have been my honest sentiments. I cannot be honest and hold any other. My vows of Priesthood forbid any other principles. To the Church of the living God I there devoted myself: in it I am *sure* of being so far conformed to the Divine commandments, as to be his duly-commissioned ambassador. May his Divine grace enable me more faithfully to fulfil this awfully responsible trust.

Shall I pray with you, my dear brother, before I leave you?

Sick Cler. By all means.

Visiter. Let us pray.

O Lord, show thy mercy upon us.

Ans. And grant us thy salvation.

Min. O God, make clean our hearts within us.

Ans. And take not thy Holy Spirit from us.

Min. O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee to keep thy Church and Household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

O Lord, who hast taught us, that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before thee: grant this for thine only Son Jesus Christ's sake. *Amen.*

B.

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* Sermon at the Consecration of Bishop Onderdonk, of Pennsylvania.

MISCELLANY.

[For the Churchman.]

Mr. Editor,—I have seldom seen a more exact—may I not say, a more satisfactory?—statement of a point now disputed by one of the denominations of our fellow Christians, than the following, made nearly fifteen hundred years ago. Perhaps its insertion in your paper may give clear views upon the subject to some one among your readers.

Aliquis.

"Some persons experience the consolations of the grace of God, so as to be able to keep the mastery over themselves, and not to be overcome by their inward sins; and these, for a time, persevere with comfort and tranquillity in prayer: afterwards, they are beset with corrupt thoughts, and are surprised into sin, notwithstanding the presence of grace. Then, such as are foolish and vain, and have not accurately ascertained the measure of grace that works in them, conceive that they are totally released from sin; but those, on the other hand, who possess sense and discernment, will not deny, that although Divine grace operates in them, yet they are not entirely rescued from the power of foul and evil thoughts.

We have often seen some of the brethren, who have enjoyed such abundant grace, that, for five or six years together, the powers of passion have been smothered within them; afterward, when they have imagined that they had entered the port, and were riding in a secure calm, sin has assailed them as from an ambush, with so much violence and fierceness, as to fill them with perplexity and amazement. Let no one, therefore, who is of a sound understanding, dare to say, 'I have grace within me, and therefore I am freed from sin;' for as it has been already said, both sin and grace work together in the same mind: although the vain and uninstructed, as soon as they have obtained the smallest portion of grace, say, 'We have already conquered.' For as, while the sun is shining in its brightness, a sudden cloud or mist comes over it and obscures its glorious light; so it is with those, who, though they have received the grace of God, are not yet perfectly purified, but are still held by sin in the inward depth of the heart. Wherefore, there is, in truth, need of much discrimination, to arrive at a perfect experience of these things.

"I am persuaded, that the apostles themselves, though they were filled with the Holy Ghost, were not released from all anxiety; but that, amidst all their joy and exultation, they were constantly attended by a certain dread, lest they should experience some assaults of wickedness. But grace placed them in security, that they might not in the smallest matter deviate from uprightness; so that, as a child which strikes a wall with a pebble does it no injury, or as a feeble dart carries no harm to a strong and solid breast-plate, the little evil which assailed them, was found to be impotent and vain, inasmuch as they were well fortified by the power of Christ. But, though they were thus perfect, yet *the freedom of their will* was still present to them. Not, as some foolishly say, that after the reception of grace, there is a release and a remission from all concern. For the Lord requires, even in those that are perfect, that the will of the soul should be in subserviency to the Spirit, so that the two may act in correspondence with each other: wherefore, the apostle says, 'Quench not the Spirit.'"—*Macarius on Christian Perfection—Book V.*

[Selected for the Churchman.]

MEDITATE UPON THESE THINGS.—1 *Tim.* iv. 15.

"In case of temptation, it is a prudent caution to avoid the encounter, when we are conscious of weakness, or unable to withstand it. But I do not think it the part of a generous mind, to rest satisfied in a safety that is always owing to flight. It is much braver to keep the mind continually exercised and inured by imaginary conflicts, till it is taught and enable to overcome in those that are real. That whatsoever temptation offers itself, the soul may be intrepid; and, coming bravely to the encounter, may know how to be victorious by its own force and virtue."

What is here so forcibly and beautifully recommended, would seem to be included in that pithy injunction of the apostle, *Meditate upon these things*, 1 Tim. iv. 15.

"The verb μελεταω, which, from the want of a more adequate representative, we render by the English verb to *meditate*, has a very comprehensive meaning. Among rhetoricians, it includes all the previous discipline, study, examination of the subject, invention of topics, provision of materials, distribution of arguments, selection and arrangement of words, in short all the kinds and degrees of preparation which the orator employs, that he may be qualified to plead with ability and success. In military affairs and agonistic games, it embraces the scientific training, the study of tactics both in theory and practice, the habituation both of mind and body to endurance of fatigue, the performance of all manly, warlike exercises in time of peace, the indispensable though mimic conflicts, of countrymen with countrymen, and friends with friends, in order, when the real conflict shall arrive, to a vigorous opposition to the foe or the rival, in the arena or the field. And with moral writers, both profane and sacred, it has a meaning quite analogous to the former two: it denotes that thorough, full investigation of goodness and virtue, which flows from a heart-felt interest in the subject, and which issues in uniform, consistent, and exemplary practice; the forecasting, also, of probable or possible contingences, which may bring our virtue into trial; the habitual comparison of means with ends, of our duties with our powers; the frequent resolution of human obligation at large, and of our special obligations in particular, into their several parts and degrees, with respect to our God, our neighbor, and ourselves; the continued moral recollection of the several relations in which we stand, that there may be, so far as possible, no excess, and no defect, in our dealings and communications with our fellow men."—*Protestant Kempis.*

REVIEWS.

A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D., Lord Bishop of Chester. 8vo. pp. 623.

The celebrity of the author's work on the evidences of Christianity, created high expectations in reference to his future literary labors; expectations which, we are happy to say, have been by no means disappointed; since most of the writings of this eminent prelate have risen considerably above mediocrity, and have been distinguished by sound learning, accurate theology, ingenious illustration, and fervent appeals to the human conscience.

We are glad to hail Dr. Sumner as an expositor of the sacred text; because he seems to possess more than ordinary qualifications for the momentous task. With a mind averse to mere hypothesis, and greatly superior to the influence of modern speculations, his sole aim is to draw forth the mind of the Spirit, and to make the Scriptures themselves their own interpreter. Simplicity and perspicuity eminently characterize his method of exposition; while an aptitude seizing on the express idea of a particular passage, will be found to impart an invaluable character to every page of this volume. His aim in sending it forth to the world, is expressed with pious simplicity in his preface. "The following volume of Expository Lectures," observes Dr. Sumner, "has been prepared in hope of assisting family devotion, and of more generally adding to it scriptural devotion. The members of a family are travelling together the same road of life, with the same present obligations, and the same future destination. That they should unite in studying that Book which alone can lead them safely to the end, is too natural to require enforcement; and, as a part of family religion, is calculated to prevent the great danger of its degenerating into a lifeless form. The best commentary to accompany such reading, would be such remarks as would naturally occur to the head of the family, who was well instructed in the Scriptures, and had consulted the various practical expositions with which our libraries are furnished. Such remarks, though not the best possible remarks, would probably be the most applicable to the party assembled, and therefore, the most effective.

"But this requires more energy than is always possessed, and more leisure for reflection, than the business of life universally allows; and, in reality, the practice of reading Scripture in the family, is often neglected from the acknowledged difficulty of selecting an exposition.

"The present volume has been prepared, with the sole object of supplying this deficiency; and, if I should be permitted to fulfil my intention, will be followed with the other historical books of the New Testament. I shall be happy if it should tend to promote generally a more uniform attention, and a closer application to the Scriptures themselves, in every department of Christian instruction; because I am assured that this is what individuals most need, and congregations would most profit by. But certainly, the purpose kept mainly in view, both in the design and composition of the volume, is to increase the usefulness of family devotion, by facilitating the practice of family instruction."

We have looked very carefully at this volume, and we feel it a great happiness to be able to speak of its merits in terms of unqualified approbation. Though the excellent prelate has made no show of learning in his Lectures, he has furnished ample proofs of his qualifications as a biblical scholar. If we see nothing of the process, the results are most satisfactory. To private families, the work will be found to be of the utmost service. The Lectures are by no means too long for family reading; and as just prominence is always given to those portions of the sacred text which are most vitally important, it will be impossible to listen to them with care, without acquiring an accurate acquaintance with the word of God. Most sincerely do we pray, that Dr. Sumner may be spared to complete his proposed undertaking, and to lay the Church of Christ under yet deeper obligations to his devout learning and pious zeal.—*Evangel. Mag.*

MISSIONS.

The annual meeting of "The Missionary Association of Christ Church," in connexion with the "Female Auxiliary Missionary Society," was held in Christ Church, on Monday, June 27th, 1831, at 8 o'clock.

The President of the Society, the Rev. Thomas Lyell, D. D., took the chair, supported by the Rev. J. A. Clark, 1st Vice-President.

The meeting was opened with prayers by the Right Rev. B. T. Onderdonk, D. D.

The Tenth Annual Report of the Board of Managers, was read by Galen Carter, M.D., Recording Secretary, who also read a report from the Board of Managers of the "Female Auxiliary Missionary Society."

The following resolution was then presented, and unanimously adopted, viz:

On motion of Mr. E. Guion, seconded by the Rev. Mr. Williston,

Resolved, That the reports just read be accepted, and published in the Churchman; and that we heartily concur with the sentiment in the reports, that the friends of missions should double their efforts in order to the more perfect accomplishment of their work of charity.

Mr. J. A. Perry, in accordance with the recommendation contained in the report, presented the following preamble and resolutions, which, after a very able and animated address from the Right Rev. Dr. Onderdonk in their support, were unanimously adopted.

While we remember with feelings of deep solicitude and sympathy, the lamentable destitution of religious ordinances and privileges experienced by many of our brethren at the west, we cannot, at the same time, but view with sentiments, if possible, of deeper solicitude and sorrow, the present situation of thousands around *us*, comprising both the deserving and the vicious poor of our city, many of whom, *though literally our neighbors*, are wretched outcasts from all that is lovely and good, the very refuse of society, and living without God and without hope in the world. In order that these may be brought to be partakers of the Gospel feast, they must be sought in the highways and hedges of our city, and compelled by urgent invitation and entreaty, to come and participate with us in the blessings of the Gospel of peace. There are, too, many, very many, worthy members of our Church, and of our sister Churches of England and Ireland, who, from their poverty, are unable to procure sittings in our places of worship for themselves and families, to whom we are certainly bound in Christian charity, to extend our common religious privileges.

Therefore, Resolved, in view of these facts, and in order to correct and arrest the growing evil, that the Board of Managers be hereby authorized and requested to pursue such means in relation to the establishment of a City Mission, as they may deem most expedient and proper.

Resolved, That as concentrated resources and effort in any cause, tends most effectually to advance that cause, the different congregations of the city be invited and urged to co-operate in this work of Christian labor and love, either by forming congregational associations for this purpose, or as would be more desirable, by creating one *general* association, established exclusively for missionary purposes in the city.

The meeting was then closed with prayer by the Right Rev. B. T. Onderdonk, D. D.

REPORT.

The Board of Managers of the "Missionary Association of Christ Church" respectfully report,

That although the history of this Association during the past year presents but few events of striking importance, yet they feel happy in being able to say, that the concerns of the Society are more flourishing than at the time when the last report was submitted. There is, however, still greater cause for strenuous exertion and active assistance on the part of the friends of this institution, before it can take that character in the scale of benevolence, which the necessity of the case, and the wants of our Church, so urgently require.

The Board of Managers are gratified in perceiving that the affections of our Church are beginning to kindle towards our spiritually destitute brethren. They are inclined to indulge strong hopes, that the awakened feeling will not subside, but that it is one of the indications of the dawning of that morning of glory when the sun of righteousness shall arise with healing in his wings, to diffuse his benign splendor throughout the earth. Neither do we repine at the scanty encouragement we have hitherto received, for our eyes are not reverted, but look onward, and we rejoice that the Lord of Hosts, in his providence, has presented us with an opportunity of which many are divested, to testify, by our contributions, how amiable are his tabernacles in our sight.

The poor, we are assured, we shall always have with us, and for the same reason that they will continue to require the exercise of our benevolence, will other deserving claims, (among which that under consideration is of the highest order,) be urged upon our notice and call aloud for our liberality?

Without the expression and *action* of our sympathies, our *charities* and *affections*, like a flame without air, would die in the heart, and we would not be able to give to the world and ourselves the striking evidence of our faith, and to show conclusively by our deeds, that we are Christ's because we love the brethren.

This Missionary Association has for its object an undertaking which, to Protestant Episcopalians, is divested of every cause for opposition or slight.

We are not now called upon to send the Gospel sower into Heathen lands, before our own people are supplied with the bread of life,—we are not called to disseminate our liberality in connexion with other denominations, when perhaps the tares of schism might be scattered with the wheat of true godliness, but we are requested, if we may so speak, to assist the agency of the Holy Spirit in planting and watering the good ground of the Christian Church, and in causing to grow that harvest of piety, which shall bring forth much fruit, some thirty, some sixty, some an hundred fold.

The importance of Christian Missions, we think, although strongly inculcated by the piety of the fathers, of the long line of Church worthies, and of our cotemporary brethren, can no where find so overwhelming a body of arguments for the Christian's conviction, as in the writings of the apostles, especially of the apostle of the Gentiles, St. Paul.

To accomplish his missionary designs, he traversed many countries, and encountered many perils, and bodily privations, and sufferings; but to a mind like his, with the star of Bethlehem beaming full in his gaze, and with the assured hope of heaven in his heart, such trials and sufferings he might be supposed to have reckoned as nothing, but for the purpose of convincing and converting his blinded and deluded fellow countrymen. The patriot and the saint exclaimed in a bold, but for him hardly figurative language, above the level, and almost above the comprehension, of an ordinary disciple, that "he wished he might be accursed for the sake of his brethren,"—and shall we, who are called upon to make no sacrifices of our personal comfort and private ease, refuse to bestow as liberally as God has given us means, our aid upon a cause for which men like this have labored, bled and died! Our professed hope, and our very Christian name, ought to repel the very suspicion.

Some of the Board of Managers have travelled through many parts of the country for which spiritual aid is required from your hands, and they feel justified in solemnly asserting, that, in their opinion, the moral and worldly condition of a town or settlement, seems to them, to bear a very exact ratio to the religious privileges and instruction of the people. So strikingly indeed is this the case, that one section of the country is particularly remembered, where five years ago, there was no preacher, nor "Sabbath, nor sanctuary privileges," but in which place, at this time, owing to the occasional and intercepted visits of itinerant preachers, a general and decided improvement has taken place in the character of the people. Think of this, Christians! and also reflect how deplorable would be your situation, and that of your wives and children, should God, in his providence, remove our candlestick out of his place; and if, as we believe, you can join with heart and voice to express your love for the Church of God, in the words of one of our beautiful hymns,

Beyond my brightest joy
I prize her heavenly ways,
Her sweet communion, solemn vows
And hymns of love and praise.

Think, we entreat you, of the condition of your brethren who are deprived of these Gospel privileges, and hasten to supply their wants from your abundance.

The income of the Association during the past year, has exceeded that of any former year by a small amount. The number of subscribers has also considerably increased. The amount of money collected during the year is $70 50,—of this $52 30 has been paid to the Treasurer of the New-York Protestant Episcopal Missionary Society. $7 20 in liquidation of debts due from the Society, leaving in the hands of the Treasurer at the present time, $11 00. It is also proper to state, that there is yet a small debt still due from the Association to the Protestant Episcopal Press for printing, the liquidation of which, will reduce the amount of money in the Treasury to about five dollars. While we thus exhibit our accounts, and at the same time call to your notice the fact, that there are many Missionary stations in this diocese, still unsupplied with religious instruction, or the stated ordinances of God's house and worship: need we urge our reason more for your prompt and efficient liberality? Yes, the Board of Managers, before they close their remarks, feel constrained to urge upon your serious consideration one more reason, which, in their opinion, should open freely the hearts and hands of all who feel interested in the great and glorious cause, in which the friends of Jesus Christ are engaged—the salvation of souls. While we have hitherto freely given of our liberality to aid in sending the glad tidings of the Gospel into the remotest parts of the diocese, we cannot but feel that we have, at the same time, overlooked the wants of our own city. We would, therefore, earnestly recommend to this Association the establishment of a Missionary in this city. In making this recommendation, we know that we are only seconding the views and wishes of many, (and we cannot but hope of all,) of the good and pious in our Church, for if ever there was a place where the labors of a judicious, evangelical, and faithful Missionary were needed, it is in the city of New-York. The command is, "go preach the Gospel to every creature." But who have we in our Church in this city, whose especial duty it is to preach Christ *and him crucified*, to the *poor*, the *needy*, and the *destitute?* We have good and faithful pastors, but their labors are necessarily confined to their particular flocks,—while, in the opinion of the Board of Managers, hundreds and thousands in this city, are left to pursue, unwarned, the downward road to destruction, many of whom, in all human probability, might, by Missionary labors, be gathered into the fold of Christ. Let us then make one bold effort in their behalf, and if we, in so doing, shall be the humble means, in the hands of God, of rescuing from everlasting death one heedless sinner, our reward will be perfect, and we shall receive the welcome plaudit of "well done, good and faithful servant, enter into the joys of thy Lord."

In conclusion, we would anxiously request with your benevolence, the co-operation of your fervent and repeated prayers to Almighty God, that he would bless and assist the imperfect means which we may employ, and send laborers into his harvest.

THE CHURCHMAN.

SATURDAY, JULY 2, 1831.

May 30, 1831.

Episcopal Visitation.—The Clergy of the Diocese of New-York, and the Wardens and Vestrymen of the vacant parishes of the said Diocese, who have not received special notices of appointments for Episcopal Visitations, are respectfully informed, that circumstances beyond my control have prevented my hitherto determining upon a definite order for visiting their respective parishes; I purpose, however, God willing, leaving the city of New-York, on a general visitation, on or about the 9th of July, and devoting to it about two months, during which time, I hope to visit the most of the churches in the West and North. This general notice is given, on account of the probable impracticability of giving the canonical notice of one month to each parish in particular. As early special notices, however, as circumstances will admit, will be sent.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

Proposed Visitation of Bishop Onderdonk in July.—Sunday, July 10, Albany, St. Peter's A. M., St. Paul's P. M.; 11, Troy, St. Paul's A. M., St. John's P. M.; 12, Lansingburgh, A. M., Waterford, P. M.; 13, Mechanicsville; 14, Stillwater; 15, Charlton; 16, West Charlton; Sunday, 17, Ballston Spa; 18, Milton; 19, Saratoga Springs; 20, Sandy Hill; 21, Granville; 22, Hampton; Sunday, 24, Ticonderoga; Wednesday, 27, and Thursday, 28, Plattsburgh. After which, the Bishop will proceed to the west, by a route to be hereafter designated.

Confirmation—St. Andrew's, Harlaem.—The holy rite of Confirmation was administered by the Bishop, in this Church, on Sunday morning last, to nineteen persons. The number prepared for confirmation was twenty-five; but some were prevented by sickness from attending. The Parish of St. Andrew's, under the pastoral charge of the Rev. George L. Hinton, has been organized about one year; and we think the friends of the Rector, and the public generally, have reason to congratulate him upon the gratifying evidence, afforded by "these first-fruits" of his labors, of the present utility, and future success of his diligent and zealous discharge of parochial duty.

☞On the afternoon of the same day, the Bishop held a Confirmation in the Chapel of the General Theological Seminary, when 9 persons, (partly students of the Seminary, and partly members of neighboring families who worship in the Chapel,) were confirmed.

Bishop White's late Charge to the Clergy of Pennsylvania.—We have received this deeply interesting and important charge of our venerable presiding Bishop, the subject of which is—"The sustaining of the Unity of the Church, in contrariety to Disorder, Disunion, and Division." The various topics brought under discussion, comprise those of the last and most vital import to the existence and prosperity of the Church; and they come with a weight of influence from the presiding Bishop, which, we trust, will make them of lasting benefit to our whole Communion, even to succeeding and remote generations. The following is the characteristic exordium of this excellent document.

Brethren, the Clerical and Lay Members of this Convention:—

Agreeably to a regulation of this diocese, leaving to the choice of its Bishop, whether to deliver a Charge, or else a Sermon at the opening of each Convention, or to appoint a presbyter for the delivery of a Sermon, he has chosen the alternative of a Charge at this time, for a reason which he thinks, will not be without its intended weight. He has reached a period of life which ought to admonish him, that it cannot be long when his agency will be in the counsels of the Church. He has not been overtaken by the infirmity, which has sometimes marked men of higher grades of station than his, after their having been efficient in public concerns—the endeavoring to enforce the weight of their characters, and the influence of their opinions, for the governing of the transactions of succeeding times. But having acted during so many years, on the principles to be now detailed, he trusts that it is not presumptuous to transmit them in a shape to which there will be a reference on the permanent records of our journal; there to have such weight as may appear to be their due, independently on any authority, or on any desire of the proposer of them. In what is to be said, there will be some matters which will be merely opinions; to which it is not wished to attach more importance than may be agreeable to the judgments of those for whom they are intended: while there will be so much bottomed on the provisions of the Church, as to entitle this exercise to the name of an Episcopal Charge.

The contemplated subject, is the importance of the sustaining of the unity of the Church, in contrariety to disorder, disunion, and division. That she is substantially sound, in the principles pervading her doctrine, her discipline, and her worship, will be presumed to be acknowledged by the representatives of the diocese now addressed: and on this account, the sentiments to be presented will have a bearing only on the point which has been declared—the continuance of the same principles, with submission to the constituted authorities, and to their determinations; on the single condition, that they be not contrary to the word of God.

Perhaps it may seem, that at present there is no call for a discourse of this sort; there not being any appearance of existing danger. In answer, let it be noticed, that the seeds of the evil are in human nature; and that they are always liable to be called into action by the collision of sentiment which may be expected from the imperfection of the human character. The excitement of passion is what has happened so often, that we cannot be too much on our guard against the insidious workings of so dangerous a state of mind. That it should generate an unreasonable degree of tenaciousness, of resentment, and of reluctance to yield to the general sense of a social body; and that there should thus be caused secessions not warranted by any injury inflicted on the essential interests of religion, has so often taken place in the Christian Church, that she will always be in danger of the same, so long as the sinfulness of human nature, and the dominion which it usurps over the understandings of men, shall remain.

The Bishop of Kentucky.—We understand that the Rev. Benjamin B. Smith, of Lexington, formerly Rector of Grace Church, Philadelphia, and Editor of the Philadelphia Recorder, has been elected Bishop of the Protestant Episcopal Church in the diocese of Kentucky.

Green Bay Mission.—We learn with pleasure that the Executive Committee of the Domestic and Foreign Missionary Society, have appointed a "Board of Agents" in this city, for the important mission named at the head of this paragraph. The Board consists of the Right Rev. the Bishop, with the Rev. Messrs. Wainwright, Ives, and Hawkes, of the Clergy; and Messrs. James Swords, Robert Gracie, and B. L. Woolley, of the Laity; and was duly organized on Tuesday evening last, by the appointment of a Secretary and Treasurer.

At the request of the Board, we invite the attention of our brethren to the following resolutions, adopted at its first meeting:

"Resolved, That it is expedient for this Board to adopt measures for raising funds, with as little delay as possible, to redeem the pledge of the diocese, given for the support of the Mission at Green Bay.

"Resolved, That a respectful letter be addressed by the Board, to the several Rectors, or Ministers of Parishes in the city of New-York, in whose cures no measures have yet been taken to aid the Mission.

"Resolved, That the Bishop be respectfully desired to present the claims of the Mission on his next visitation, and to further the adoption of measures to raise funds for the permanent support of the station at Green Bay, in such way as by him may be deemed most expedient."

Meeting at Christ Church—City Mission.—Agreeably to the notice inserted in the Churchman of last week, the Male and Female Missionary Associations of Christ Church held their anniversary in the Church on Monday evening. Although the weather was very unfavorable, threatening an almost immediate shower of rain, yet the attendance of those who by their presence evinced a deep interest in the objects of the meeting, was numerous and highly respectable.

The meeting, at the request of the Rev. Rector, was opened with prayers, by the Right Rev. Bishop of the Diocese, appropriately selected from the Liturgy. The Reports of both Societies were then read, and listened to with great interest and attention. The allusion in one of the reports to the necessity of employing missionaries in the city, was very happy, solemn, and impressive, and could not but have excited in every bosom, feelings of no ordinary cast. A resolution accepting the reports, ordering their publication, and calling upon the friends of missions to redouble their efforts in the sacred cause in which they are engaged, was then offered by Mr. Guion, an aged and venerable layman of Christ Church, accompanied by some pertinent and very animating remarks; particularly alluding to the wants of our city; which resolution being seconded, after some observations, by the Rev. Mr. Williston, was passed unanimously. Then followed a preamble and resolutions in relation to the establishment of a City Mission, vesting in the Board of Managers the authority to adopt such measures in order to carry into effect the proposed object, as they might deem most expedient and proper, and inviting and urging the different congregations of the city to act without delay in this work of Christian labor and love. Previous to the adoption of these resolutions, the meeting was favored with some highly appropriate remarks from our respected Bishop, which, evidently coming from the heart of the speaker, went home to the hearts of the hearers with irresistible force and power. He alluded to the great field open for missionary labors in the city. It was supposed, that owing to various existing circumstances, one hundred thousand persons of proper age to attend the religious services of the sanctuary, and who could attend, were suitable provision made for their wants, are now entirely destitute of the means of grace, and will continue destitute, unless measures of the kind contemplated are brought into active and energetic operation. The Bishop alluded with much feeling, to *three classes of individuals*, whose situation demands our sympathies, and whose spiritual necessities require at our hands immediate relief. The *first* comprises those emigrants from England and Ireland, who, attached by membership to our sister churches there, are here, in consequence of their poverty, almost completely debarred the privilege of worshipping their God according to the dictates of their principles and their choice. Unable as they almost all are, to procure seats in our places of worship, they either gradually decline attending public worship altogether, or induced by greater facilities offered by other denominations of our Christian brethren, finally become lost to the Church of their fathers. This is a highly interesting class of persons, and one which being large, much larger than is generally supposed, requires our immediate attention. The *second* class alluded to, are the honest *poor*, natives of our own country and city, a vast majority of whom seldom enter the sanctuary of their God. Their poverty, oftentimes extreme, forbids their contributing out of their scanty means, even a small sum, towards procuring a place for themselves and families in the sacred temple. No adequate provision is made for them in our churches, and unless some plan similar to the one proposed, be pursued, they must be left to perish in almost total ignorance of their duty and of the way of salvation. How loudly, then, does their condition call for the exercise of active and speedy exertion in relation to the measure contemplated. The *third* class, demanding the notice of Christians, is composed of those who, sunk almost into the very abyss of pollution and crime, and nearly lost to all sense of honor and shame, must, in order to be brought to a sense of their guilt and condition, and finally to be made partakers of the privileges we ourselves enjoy, be sought in the streets and lanes of our city, and, as it were, compelled to become with us, heirs of hope and eternal glory.

What an immense field in contemplating these three classes of individuals, presents itself to the view of the friends of missions! The Bishop concluded with expressing his entire and hearty approbation of the measures proposed, and urged upon all the duty of co-operating in this work of charity and love. The effect of this address, was evident. All seemed deeply impressed with the importance of the measures proposed, and determined to put them into execution as soon as the plan of operations could be well and prudently devised. A unity of spirit apparently animated every bosom, giving the promise of unity of action, and a harmonious co-operation in executing every well-digested plan. We look for many happy results of this meeting, and trust that the expectations we then experienced, in common with those present, will not be frustrated or deferred.

It may be proper to state, that the Association of Christ Church do not contemplate establishing a City Mission themselves, but indulge the hope that *a General Association of all the Episcopalians of the city* will be formed exclusively for this purpose. *The attention of other congregations to this subject, is earnestly and respectfully invited.*

The Bishop closed the meeting with prayer and the benediction; when the congregation separated, highly gratified with the services of the evening.

CITY MISSION.

Mr. Editor,—I can conceive of no subject of more importance to the Church, than the one brought before the Missionary Association of Christ Church, on Monday evening last. It is a subject which every Episcopalian ought to regard with peculiar interest; which should stimulate him to exertions to the very limit of his strength. The case demands immediate and energetic operations. The subject is not a new one to many of our brother Churchmen; it has been repeatedly discussed, and its merits and demerits viewed in all their possible bearings. But I believe the subject has never been brought before the public; and I will venture to say, that the hearts of hundreds leaped for joy, when the proposition appeared in the columns of your invaluable paper. We must, therefore, not be inactive. There are well-digested plans of operation formed, and they have been formed long since in the minds of individuals, who have not had it in their power to act upon them. Let these plans be brought before a general meeting of our congregations, or delegates from the same, adopted, and put into immediate operation. We do not expect that means adequate to our wants can be immediately supplied; but we hope and trust that a beginning will be made—that the ground will be broken for a splendid and noble structure of Christian benevolence, within the pale, and confined to the distinctive principles of our Church. As Episcopalians, we are called upon to act in this Mission with energy and decision. Believing as we do, that the mercy of God in Christ is *covenanted* only to those who are in communion with the Church—except in cases of involuntary ignorance, or unavoidable hindrance—we should shrink from no sacrifice, when demanded—pray without ceasing—give of our substance—and labor with untiring zeal in the scheme of salvation set forth in the Gospel of the great Head of the Church. Much has been done, and is now doing by Sunday Schools, for the children of the class of citizens this Mission is intended to benefit. But what has been done for their parents? or what shall be done for the children attached to our Sunday Schools, when they grow up? where shall the Sunday School Teacher direct the parents of his little flock, when they ask to partake of the bread of life offered in the Gospel, which he is presenting to their children; or where shall he direct his little flock when they take their leave of him, to seek from the lips of the faithful preacher, the comforts of that Gospel, in the hour of affliction; for encouragement in the path of holiness, amid the temptations of the world in which they are about to commence their career? Or to what sanctuary shall he direct them, where they may lift up their voices in the prayers and psalms of our sublime Liturgy; and in those beautiful and expressive *collects*, which have been stored in their *minds* at the Sunday School. He cannot direct *them* to our churches; our doors are in *effect closed* against them. I repeat it, sir; *to our shame* I repeat it—our doors are in effect *closed* against "the poor of this world." Hundreds, nay, thousands, never enter our churches, because they think they are not welcome. They are strangers—they have not the means of procuring seats, and they will not intrude where they are not wanted. Now, sir, what is to be done? Shall we dismiss the subject, by saying that we have seats appropriated to strangers? And is it so? Do we consider all who may chance to come into our churches as strangers, and yet not bid them welcome, or make any attempt to engage or secure their friendship? Alas, sir! the very idea casts a stigma upon us, which I, as a Churchman, am not willing to bear. It speaks volumes, sir—more, doubly more than language can express. But let me not be mistaken; I speak not of this as any error or fault in the Church. No! God forbid! She stands pure and spotless;—the bride of Christ, the Redeemer of fallen man. She is "the Church of the living God, the pillar and ground of the truth." But we lament the fact, and we acknowledge in her own Liturgy, that we, as members of that Church, "are miserable sinners;" and we pray that God will have mercy upon us, that he will "show to them that are in error, the light of his truth." And we look forward in the humble hope "that he will do this of his mercy and goodness." Let the fountain of our hearts be opened, let us renew our exertions in the great cause of truth, righteousness, and Christian benevolence. Let it be no longer said that "the members of our sister churches in England and Ireland, who emigrate to our favored land, and take up their abode with us—young men from our towns and villages, who seek a maintenance in our flourishing metropolis--whom, and the poor, we have always had with us,"* are destitute—are perishing for the want of spiritual food.

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* The just and feeling remarks made by our respected Bishop at the late meeting at Christ Church.

☞ Bishop Meade at Louisville.—The following extract of a letter from a gentleman residing in Louisville, Kentucky, to his friend in this city, we doubt not will be perused with interest by our readers. Every indication of the growth and gradual extension of our primitive and apostolic Church in the western regions of our immensely extended country, must be hailed by every pious Churchman, and indeed by every Christian, to whatever denomination he may belong, who is at all solicitous for the promotion of sound and truly evangelical doctrine, primitive discipline, and a ministry of undoubted authority, with feelings of devout gratitude to her Divine Head.

In these days of sad declension and latitudinarianism, in reference to these most essential and important principles, it is a most consoling reflection to know, that notwithstanding the many and serious obstacles which have hitherto tended to retard the progress of the Protestant Episcopal Church, yet is she making a sure and steady advancement, which will ultimately cause her to be regarded by all sober, discreet, and rationally pious and enlightened men, as that true refuge which shall protect them from the lamentable effects of "ignorance, heresy, and schism;" and, as that nursing mother, who shall fit them for the enjoyment of that supreme happiness, which is the object of all her services to secure.

"*Louisville, June* 15*th*, 1831.

"Friend ———,—Being indebted to you a letter both by right of friendship and by promise, I avail myself of a favorable opportunity of writing on a subject, which, I doubt not, will be as acceptable to you as any that can offer itself; and, although the following account comes from a *Presbyterian*, it is, nevertheless, from one who feels a deep interest in the extension of the Redeemer's kingdom on earth, although it be by an evangelical denomination other than the one to which he has the happiness to belong.

"Notice was given, some days since, in our daily papers, that Bishop Meade, of Virginia, would be here at a certain time, and hold a Convention for the Church of this State. He accordingly arrived last week, and held services on Friday and Saturday. On Saturday evening, he held a Confirmation, when twenty persons were admitted to that holy rite. I am informed by a person who was present on that occasion, that it was an unusually interesting service. The Bishop's manner of performing the ceremony, and his peculiarly impressive and solemn exhortation to the candidates, after Confirmation, left an impression on all present, which will not easily be eradicated.

"On Sunday morning he was to preach, and being anxious to hear him, I went; but not in expectation of any thing more than the ordinary services of the day. I was, however, most agreeably disappointed, on discovering that in addition thereto, would be held an Ordination. There were present eight or ten clergymen, besides the candidates, for admission to Priests' Orders, Messrs. Geddings, Ash, and Weaver. Morning Prayers were read by the Rev. Mr. Page, the Rector of the Church; and the Bishop preached from the 1st Peter, iv. 11th verse—a peculiarly evangelical and excellent Sermon. The duties of ministers were most clearly defined, and faithfully set forth, as were also those of the people—exhibiting their responsibilities and danger if they neglected the great salvation, which the infinite mercy of God had provided for them. At the close of the Sermon, the Bishop addressed the candidates in a manner as impressive and appropriate as I had ever before witnessed on any similar occasion. Having gone through the Service to that part where authority is given to execute the Priests' office, he requested the silent prayers of the members of the Church, for the persons about to be invested with the sacred office: a solemn pause of about five minntes ensued, when it was broken by the voice of the Bishop, uttering the words, "Come, Holy Spirit." The Ordination services being ended, the Communion was administered. In the afternoon there was preaching, and in the evening, Service, and a Missionary Sermon, by the Rev. B. B. Smith, of Lexington, Bishop elect of the Diocese of Kentucky.

"During Sunday, the Church was filled to overflowing, and the services generally during the session of the Convention, were such as to leave a very favorable impression on the minds of all who had the happiness to participate in them."

AMERICAN COLONIZATION SOCIETY.

☞The following Circular has been addressed to the Clergy of this city.

To the Clergy of the city of New-York.—In behalf of the Colonization Society of this city, the undersigned solicit your attention to the great work of African Colonization. The colony established by the benevolence of the American people now contains 2,000 souls, who are prosperous, happy and contented in their newly adopted country. Hundreds more are anxious to emigrate, and only remain among us until means can be obtained for their removal. Impressed with the importance of this undertaking, and with its advantages to our own country, and our colored population, and to Africa herself, we respectfully but earnestly request the Clergy of our city to make collections in aid of the American Colonization Society, on the Sabbath preceding or subsequent to the ensuing *Fourth of July.*

Gabriel P. Disosway,
Silas Holmes,
Anson G. Phelps. } *Committee.*

New-York, June 25*th*, 1831.

[Communicated for the Churchman.]

Mr. Editor,—I am a great admirer of our Confirmation service, and several times have I witnessed its administration, but never with more intense feelings, than on Sunday last, the 26th ult. This holy and apostolic rite was administered on that occasion, by the Right Rev. Bishop Croes, at St. Matthew's, city of Jersey, to about twenty-five persons. It was indeed an interesting scene. The persons confirmed seemed deeply impressed with the nature of the vows and obligations which they were taking on themselves, and the congregation generally seemed equally affected. No doubt the interesting appearance of their Bishop, that faithful servant of the Church, independently of deep religious impressions which were evidently manifested on this occasion, contributed not a little to produce this effect. And can there be a sight more truly affecting, than to see the aged ambassador of his God, in the discharge of official duty, struggling to the very last, with infirmities brought upon him by administering to the spiritual wants of his fellow creatures?

It is one that is well worth the admiration of men and angels. On the whole, Mr. Editor, the scene which I witnessed on the occasion referred to will not soon be effaced from my remembrance. If any thing were necessary to convince me of the expediency and salutary effect of the ordinance of Confirmation, what I witnessed on the last Lord's day would have satisfied me.

An Observer.

Annual Sermon and Sunday School Meeting.—The system of procuring annually a Sermon to be preached before the Managers of our General Sunday School Union, upon some topic or topics connected with the objects of the Society, illustrating and carrying them home to the members of the Church, we deem most judicious and salutary. These Sermons, from time to time calling the attention of Episcopalians to the many important points connected with Sunday School instruction, must prove of the greatest interest and value. They are intended, it should be remembered, not merely for the congregation before which they are delivered, but *for the Church at large.* We are happy to see from the proceedings of the Board of Managers of the General Protestant Episcopal Sunday School Union, published in our present number, that *they* thus view the subject, and that the Sermon of the Rev. Mr. Doane, preached before them on Sunday evening last, is to receive a wide circulation through the periodicals of the Church. We shall do *our* part to give it its full effect.

SUNDAY SCHOOL MEETING.

The Board of Managers of the General Protestant Episcopal Sunday School Union held their fifth Annual Meeting on the evening of the 30th ult., at the Buildings of the New-York Protestant Episcopal Press.

Present—the Right Rev. Bishops Croes, H. U. Onderdonk of Pennsylvania, and B. T. Onderdonk of New-York; Rev. Dr. Montgomery of Penn.; Rev. Mr. Doane of Mass.; Rev. Mr. Jewett of Conn.; Rev. Mr. Croes and Gov. Paynter of New-Jersey; and the Rev. Drs. Berrian, Wainwright, Lyell, Creighton, and M'Vickar; the Rev. Messrs. Upfold, Schroeder, Ives, Anthon, and Whittingham—Messrs. Smith and Morgan, and J. V. Van Ingen of New-York.

The minutes of the last meeting were read and approved.

On motion, resolved, that all Clergymen of the Protestant Episcopal Church, having Schools in their parishes connected with the Union, be admitted to the present session of this Board, with power to deliver their sentiments upon any subject which may come before it.

The Annual Report of the Treasurer was then read, accepted, and ordered to be printed, as an appendix to the Annual Report of the Executive Committee.

This report having been read, on motion of the Rev. Dr. Montgomery,

Resolved, That the report just read be accepted, and published and widely circulated, under the direction of the Executive Committee.

On motion of the Rev. Mr. Doane,

Resolved, That the Board, while they are deeply sensible of the loss sustained by this Society and by the Church at large, in the death of the lamented Bishop Hobart, one of its earliest friends and firmest supporters—do most cordially unite with the Executive Committee in their expression of sentiments of devout gratitude to that Almighty Goodness which permitted this Society to enjoy, so long, a large share of his labors and fostering attention.

On motion of the Rev. Dr. Creighton,

Resolved, That the thanks of this Board be conveyed to the Rev. George W. Doane, of Boston, for the promptness with which he undertook, and the zealous fidelity with which he discharged the duty of preaching the Annual Sermon before the Board, on Sunday evening last.

Resolved, that a copy of the same be respectfully requested for publication in the Family Visiter, aud other periodicals of this Church, under the direction of the Executive Committe.

On motion of the Rev. Dr. M'Vickar, who expressed his convictions of the great importance of the Stereotype Fund, and of the obligation resting upon Churchmen to come forward and support it with strength by their benefactions,

Resolved, That the Stereotype Fund be most earnestly commended to the benefactions of the members of our Church, as a means of most extensive and lasting usefulness to the present and future youth of our communion and of our country.

On motion of Gov. Paynter, of New-Jersey,

Resolved, That this Board view the continued and increasing prosperity and stability of the New-York Protestant Episcopal Press, as highly auspicious to the interests of this Society, and that they cannot but regard the connexion of these institutions as a providential arrangement demanding their devout gratitude.

On motion of the Rev. Mr. Anthon,

Resolved, That this Board have heard, with great satisfaction, of the measures lately taken in South Carolina and other dioceses, to give efficiency to the plans and labors of this Society, by the formation and establishment of Diocesan Auxiliaries and Depositories; and also by efforts to excite and foster a spirit of active and intelligent zeal in the cause of Sunday Schools.

On motion of the Rev. John Croes, Jr.

Resolved, That the example thus set, be affectionately commended to the imitation of other dioceses of our Church in the United States.

On motion of the Rev. Dr. Upfold,

Resolved, That the Board approve of the proposition of the Executive Committee, for abolishing the initiation fee at present required to be paid by Schools and Societies connecting themselves with this Union; and that the same be recommended for the adoption of the Society at its next meeting.

On motion of the Rev. Mr. Doane,

Resolved, That this Board, while they are sensible of the happy influence upon the young, of engaging in the care of Sunday Scholars, and appreciate the zeal and affection which leads them to undertake this charge, do most affectionately urge upon the *adult members of the Church* the claims of Sunday Schools upon their *personal labor and attention.*

On motion of the Rev. Mr. Jewett,

Resolved, That this board approve of the course pursued by the Executive Committee in the suspension and subsequent republication of The Family Visiter and Sunday School Magazine, and commend this work to the attention and patronage of the friends of sound religious education within our Church, in the hope that it will in future be abundantly patronized and sustained.

On motion of the Rev. Dr. Wainwright,

Resolved, That the Board have heard with satisfaction of the continued acceptableness and wide circulation of the Children's Magazine, and deem it a work of the benefits of which no Episcopal family should fail to avail itself.

The Board then proceeded to the election of an Executive Committee for the ensuing year, when the following persons were declared duly chosen, viz:

Rev. J. M. Wainwright, D. D.,
Rev. Thomas Lyell, D. D.,
Rev. Wm. Creighton, D. D.,
Rev. George Upfold, M. D.,
Rev. Henry Anthon,
Rev. W. R. Whittingham,
Rev. John V. Van Ingen,
Mr. Floyd Smith,
Mr. George C. Morgan,
Mr. Thomas N. Stanford,
Mr. N. B. Holmes,
Mr. Charles Keeler.

Resolved, That the Executive Committee be, and they hereby are, invested with full powers to act in all matters within the control of this Board, until the next meeting of the Board.

Resolved, That the Executive Committee of this Board be, and they are hereby directed to nominate a Clergyman of this Church, and a substitute, in case of his failure, to preach the Annual Sermon before this Society, at its next meeting.

Resolved, That the next annual meeting of this Board be held on the day preceding the Commencement of the General Theological Seminary.

Resolved, That the proceedings of this meeting be published in the Churchman.

Then the Board adjourned.

Attest, John V. Van Ingen, *Secretary.*

☞Commencement of the General Theological Seminary.—The annual commencement of this Institution was held in St. John's Chapel yesterday morning. The procession was formed at the residence of Rev. Dr. Berrian, in Varick Street, at half-past nine o'clock; and proceeded from thence to the Church, in the following order.

Janitor,
Students,
Faculty,
Wardens and Vestrymen of Churches,
Founders of Scholarships, and Officers of Education and Scholarship Societies Auxiliary to the Seminary.
Trustees,
Clergy,
Bishops.

There were present, three of the Bishops of our Church: the Right Rev. Bishop Croes, of New-Jersey, the Right Rev. Bishop Onderdonk, of Pennsylvania, and the Right Rev. Bishop Onderdonk, of New-York. Among the clergy, from a distance, we observed the Rev. Dr. Beasley, late Provost of the University of Pennsylvania, the Rev. Dr. Montgomery, of Philadelphia, the Rev. Mr. Doane, of Boston, the Rev. Mr. Wheaton, of Hartford, and the Rev. Mr. Huddart. of the Church of England. The subjects selected for dissertations by the gentlemen composing the First Class, presented an agreeable variety; and the class acquitted themselves, in every point of view, much to their own honor, and that of the Institution to which they belonged. The address of the Right Rev. Bishop Onderdonk was profound and philosophical in its character; and exhibited that comprehensive power of reasoning, and that lucid deduction from general principles, for which the Assistant Bishop of Pennsylvania is so eminently distinguished. The public will be presented with this address, we presume, by the Trustees; and it would therefore be premature in us, to enter into any more particular analysis of its merits. The following was the order of the exercises.

VOLUNTARY ON THE ORGAN.
INTRODUCTORY DEVOTIONS.

Singing.—Last four verses of the 122d Psalm, with the Gloria Patri.

A Dissertation, by Benjamin Isaacs Haight, A. B., of New-York, on "The Wonders wrought by the Magicians of Egypt."

A Dissertation, by Joseph Hulbert Nichols, A. M. of New-York, on "The Nature of the Intermediate State of the Righteous."

A Dissertation, by William Norwood, A. B., of North Carolina, on "The Province of Reason in Religious Investigation."

ANTHEM BY THE CHOIR.

A Dissertation, by John Murray Robertson, of Maryland, on "The Causes of Infidelity among men of rank and learning in the Gentile world at the promulgation of Christianity."

A Dissertation, by Lewis Thibou, jun. A. B., of New-York, on "The Nature of the Faith of Believers under the Old Testament."

The First Class were then presented by the Faculty, and recommended for their Testimonials, to the Senior Bishop present.

Address by the Right Rev. Henry U. Onderdonk, D. D.

Testimonials delivered.

Singing.—First five verses of the 99th Hymn, with the Gloria Patri.

CONCLUDING DEVOTIONS.
VOLUNTARY ON THE ORGAN.

The exercises were concluded with appropriate collects and the benediction, by the Senior Bishop, the Right Rev. Bishop Croes, of New Jersey.

The number of students was greater than we recollect to have seen it at any former Commencement since the establishment of the Institution in this city; and we understand that the accessions at the opening of the next term, will probably be more numerous than at any former period.

☞We are requested to state, that the Rev. John Murray Forbes, of the class graduated in 1830, and now Rector of Christ Church, Rye, has received the regular Testimonials and Diploma of the Institution, from the Faculty and the Board of Trustees.

[For the Churchman.]

To C—— L—— B——.

Who died 26th May, 1831.

Sleep little brother, sleep,
I would not break thy rest,
Nor call thee back to earth,
From a land where all are blest.
No cloud is on thy joy—
Thou know'st not care or pain;
Sleep, little blue-ey'd boy—
We may not meet again.

Far off in brighter worlds,
Where happy spirits dwell,
Methinks I hear thy golden harp,
The hymn of glory swell.
Thy body sleeps in peace;
But thy spirit dwells in light;
Oh, I would not call thee back to earth,
From a land so purely bright.

Said I we should not meet?
On earth—Oh! never, never—
The hand of death hath parted us,
Awhile, but not for ever.
No, through the Saviour's blood,
That blood so freely given,
We'll meet at last to part no more,
But live and love in Heaven.

M.

THE DUTEOUS DAUGHTER.

Some feelings are to mortals given,
With less of earth in them than heaven;
And if there be a human tear
From passion's dross refin'd and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek—
'Tis that which pious fathers shed
Upon a duteous daughter's head.—*Scott.*

DIED.

At Quebec, Saturday the 18th instant, after a short illness, the Reverend John Campbell Driscoll, A. M., Missionary at Berthier, and parts adjacent.

INTELLIGENCE.

ORDINATION.

By Bishop Onderdonk, of Pennsylvania, on Sunday morning, June 5th, in Trinity Church, Pittsburgh, Mr. Samuel West Selden, was admitted to Deacon's orders.—*Ib.*

CONSECRATIONS.

By Bishop Onderdonk, of Pennsylvania, on Tuesday, June 7th, *St. Peter's Church*, Blairsville, was consecrated to the worship of God. Morning prayer was conducted by the Rev. Messrs. James and Hilton. The sentence of consecration was read by the Rev. Mr. Brunot. The Sermon was preached by the Bishop.—*Ib.*

The Right Rev. Bishop Brownell has appointed Wednesday, the 6th of July, for the Consecration of the Church in Saybrook, and Thursday, the 7th, for the Consecration of the Church in Salem. The services, in each place, will commence at 11 o'clock in the morning. The holy rite of confirmation will also be administered on these occasions.—*Ep. Watchman.*

CONFIRMATIONS.

On Sunday morning, June 19th, the venerable Bishop of New-Jersey administered the holy rite of Confirmation to eighteen persons in St. John's Church, Elizabethtown. The Bishop delivered a very interesting address on the occasion; and in the afternoon preached an able discourse on the inspiration, importance, and consolation of the Scriptures.

CLERICAL CHANGES.

The Rev. Jackson Kemper, D. D., late assistant minister of the United Parishes of Christ Church and St. Peter's, of this city, now rector of St. Paul's Church, Norwalk, Conn., has been invited to the Rectorship of Trinity Church, Pittsburgh.

The Rev. T. S. W. Mott has resigned the Rectorship of Trinity Church, Columbia, (S. C.) which is now vacant.—*Ib.*

The Rev. A B. Hard has resigned his parish in Fairfield and Sheldon, Vermont, and has accepted a call to Pittsburgh, N. Y.—*Episcopal Recorder.*

REV. DR. KEMPER.

We have been favored with the following extract from the minutes of the Standing Committee and Council of Advice of the diocese of Pennsylvania, on the resignation of this most respected and estimable clergyman.

At a meeting of the Standing Committee and Council of Advice of the diocese of Pennsylvania, held in the study of the Rt. Rev. Bishop White, on the 27th day of May, 1831;—

"The *Rev. Dr. Kemper* resigned his seat as a member of this body in consequence of his intention to remove to the diocese of Connecticut. The resignation was accepted.

"Whereupon the following resolutions were offered by the Rev. Dr. De Lancey, and unanimously adopted.

"1. *Resolved*, That this Committee, having heard with deep regret the resignation of the Rev. Dr. Kemper, in consequence of his intended removal to the diocese of Connecticut, cannot refrain from expressing their strong sense of the value of his long-continued services in the Standing Committee, and in the diocese generally, as well as the affectionate esteem which they, individually, entertain for him, and their warmest wishes for his welfare and success.

"2. *Resolved*, That the Secretary communicate the above resolution to the Rev. Dr. Kemper."

WM. COOPER MEAD,
Sec'y of S. C. & C. A. of the diocese of Penn.
Episcopal Recorder.

SUMMARY.

Ecclesiastical Intelligence.—On Friday, 3d June, the Rt. Rev. Bishop Griswold, on his way to the Convention of Maine, visited St. John's Church, Portsmouth, N. H. of which the Rev. Charles Burrows is Rector. Evening prayers were read by the Rev. George W. Doane, Rector of Trinity Church, Boston, a sermon preached, and *eighteen* persons confirmed by the Bishop.

On Sunday, 5th June, the Bishop preached, and administered confirmation to *fifteen* persons in St. Paul's Church, Portland; and on Tuesday, 7th, in Christ Church, Gardiner, to *six* persons.

On Wednesday, the 8th inst. the Convention of the Church in Maine held its annual session in Christ Church, Gardiner, at which all the churches were represented. The Bishop preached a most admirable sermon, from Nehemiah iv. 6, "So we built the wall; and all the wall was joined together unto the half thereof: *for the people had a mind to work.*" The Hon. George Evans was appointed Secretary *pro tem.* In addition to the ordinary business, a resolution was adopted, declaring that in the opinion of the Convention, a Theological Seminary for the Eastern Diocese is highly necessary. The Rev. Messrs. Peck and Olney, and Messrs. R. H. Gardiner, and P. H. Greenleaf were elected of the Standing Committee. The Rev. Messrs. Olney and Peck, and Messrs. Simon Greenleaf, R. H. Gardiner, Scammon and Evans were elected delegates to the General Convention.—The next meeting of the Convention is to be held at *Saco*, on the second Wednesday in June.

After the adjournment of the Convention, the Protestant Episcopal Missionary Society, and the State Auxiliary to the General Sunday School Union of the Church, held their annual meetings.

In the evening, prayers were read by the Rector, the Rev. Mr. Peck, and a sermon preached by appointment, before the Missionary Society of Maine, by the Rev. George W. Doane, Rector of Trinity Church, Boston.

Episcopal Watchman.

Abstract of Bishop White's Address, 1831.—The Right Rev. Bishop *White* reports, that he has *consecrated* 2 bishops, *confirmed* 174 persons, and *consecrated* 1 church: that 2 of the clergy of the diocese have *died*, and that he has granted letters dimissory to 5 presbytors and 1 deacon, and deposed 1 presbyter: that he has admitted into the diocese, on letters dimissory, 1 presbyter, and 2 deacons. He reports that the *Domestic and Foreign Missionary Society* has received a great increase of patronage; but that it wants increase more than its funds: that the *Society for the Advancement of Christianity in Pennsylvania* continues its efficiency: that the *Female Tract Society* has increased in means and usefulness: that the *General Episcopal Sunday School Union* has increased in auxiliaries, and promises to be more and more efficient: that the *Corporation for the Support of the Widows and Children of deceased Clergymen* continues to increase in its means but not in the number of its annuitants; and recommends that vestries become annual subscribers in behalf of the families of their rectors. He also states, that the *Episcopal Fund* increases very slowly, and that the *Philadelphia Bible Society* continues its useful labors.

Abstract of Bishop Onderdonk's Address, 1831.—The Right Rev. Bishop *Onderdonk* reports that he has made extensive visitations in the diocese, spent 4 Sundays in the diocese of Delaware, *preached* on 6 Sundays at Camden, in the diocese of New-Jersey, and in this diocese 76 times: that he has *assisted in the consecration* of 2 bishops, *confirmed* 127 persons, *consecrated* 2 churches, *baptized* several children, and administered the Lord's Supper 9 times besides at the ordinations. He also reports, that there are 12 missionaries employed in the diocese, by the Society for the Advancement of Christianity in Pennsylvania, under the ecclesiastical authority, and that there are 11 congregations, (5 of which have church edifices,) without the services of clergymen: that Episcopalians have a wide missionary field in Pennsylvania, as in 17 counties of the diocese there is *no* Episcopal church, but 1 in each of 17 other counties, and but two in each of 8 others: and that he has *admitted* 3 deacons to *priests' orders*, in the diocese of New York, during the vacancy occasioned by the death of Bishop Hobart.

Abstract of the Parochial Reports.—Reports have been received from 29 clergymen, respecting 43 churches.

Some of the reports do not state the number of Sunday Sunday School teachers and scholars: others do not distinguish between the infant and adult baptisms.

Very few mention the sums of money collected for the institutions of the church.

From several clergymen no reports have been received.

The following are the aggregates of the various items generally named in the reports.

Baptisms.		*Communicants.*	
Adults,	88	Added,	273
Infants,	520	Died and removed,	83
		Present number,	2309
Total,	608		
Confirmed,	301	S. School Teachers,	300
Marriages,	253	——— Scholars,	4438
Funerals,	370		

A STOLEN PRAYER BOOK THE MEANS OF CONVERSION.

A short time since, a gentleman who resides in Second Street, below Walnut, was sitting reading his newspaper after tea, when a gentle ring was heard at the door, and a small package was handed in, directed in a neat hand for "the owner of the house." On opening the envelope it proved to contain a note, and a *prayer book.* The note stated in substance, that a similar book had been stolen, many years ago, from the family, and had been the means of awakening the thief to a sense of religion, and concluded with many apologies, and a hope of pardon and forgiveness from heaven. None of the members of the family had any recollection of losing such a volume.—*Phil. Sat. Ev. Bulletin.*

KENYON COLLEGE.

The students *are*, and *have been*, most efficiently engaged in the prosecution of Sunday School labors, and now have from eight hundred to a thousand children under their care, within fifteen miles around the college. May their labors of love be abundantly blest, and themselves experience that in the faith of Jesus, as in earthly sciences, *docendo erudimur!—Family Visiter.*

New Church.—On Friday, the 27th inst. (May) the corner stone of a new Episcopal Church was laid in Poultney, Vt., by the Rev. Joel Clapp, Rector of the Church in Woodstock, who conducted the services, and delivered a highly appropriate and interesting Sermon on the occasion, to a large and attentive congregation.—*Ep. Watchman.*

ACKNOWLEDGMENTS.

GREEN BAY MISSION FUND.

The Treasurer of this fund thankfully acknowledges the following contributions to the same.

May 17—From a Lady through Mr. B. Prescott,	$5 00
June 3—From the Female Association of St. John's Chapel,	60 00
" 14—From Henry Laight, Esq.,	5 00
" 27—From a Lady, through the Rev. Wm. R. Whittingham,	20 00
	$90 00

JAMES SWORDS, *Treasurer,*
Green Bay Mission Fund, No. 127 *Broadway.*

The Treasurer of the "Female Missionary Association of St. John's Chapel," acknowledges the receipt of the following sums, for the Green Bay Mission:—

Rev. Dr. Berrian,	$5 00
Rev. Mr. Schroeder,	5 00
Mrs. Walton,	2 00
Mrs. Carmer,	2 00
	$14 00

June 29.

New-York, July 1, 1831.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of the following items:

Collection for the benefit of "*The Stereotype Fund*," in St. Paul's Chapel on Sunday evening, the 26th June, including the avails of a gold ring,	$85 59
From the Right Rev. John Croes, D. D., for the Diocesan Sunday School Union of New-Jersey,	$2 00
Also, from the Rev. John M'Vickar, D. D., to constitute himself a "Member for Life," and at his request appropriated to the "Stereotype Fund" of the Union,	$30 00

FLOYD SMITH,
12 *Maiden Lane.*

Letters received at the N. Y. Prot. Episcopal Press, since June 22d.

H. & E. Phinney & Co.—L. H. Young, 2,—John M. Donnelly—Arius Nye—Coale & Co., 2—W. Staveley—Arsinoe Foote—Rev. B. C. C. Parker—O. G. Steele—C. P. Mallett.

Books have been sent from the N. Y. P. E. Press since last notice and up to June 29, to the following persons, viz.:—

T. B. Lippitt, Providence, R. I., one parcel; Stimpson & Clapp, Boston, 1 parcel, all per Steamboat President.

Wm. M. Morrison, Alexandria, D. C., 1 box and 1 parcel, per schooner Washington Wilson.

Mr. Evans, 1 parcel, left at Clark and Brown's Coffee-House, Maiden Lane.

George Rowland, Norfolk, Va. 1 paper parcel, per schooner Transport.

Rev. John Brown, Newburgh, N. Y., 1 parcel, left at No. 8 Church Street, N. Y.

Rev. J. D. Clark, Skaneateles, 1 parcel, left on board Steamboat Constellation.

Wm. Staveley, Philadelphia, 1 parcel, per U. S. Line.

L. H. Young, New-Haven, Conn., 1 parcel, per Steamboat Hudson.

Coale & Co., Washington, D. C., 1 Box, per Schooner Virginia, Capt. Rodburn.

Samuel L. Hyde, Norwich, Conn., 1 parcel, per Sloop Maria.

Cyrus Curtiss, Hudson, N. Y., 1 parcel, left at U. S. Fire Insurance Co., Pearl Street.

Rev. Wm. L. Johnson, Jamaica, L. I., 1 parcel, left at Flushing Stage House.

Rev. Alston Gibbs, care of A. E. Miller, Charleston, S. C. 1 parcel, left on board Packet Ship Amelia.

Wm. C. Lord, Wilmington, M. C., 1 parcel, left at 105, South Sreet.

S. Sprague, Ramapo Works, 1 box, left at Pearson and Brothers, New-York.

Rev. R. Sherwood, Ulster, N. Y., 1 package, care of Mr. Montgomery, of Red Hook, left at Barclay-Street Hotel.

S. Babcock, New-Haven, Conn., 2 parcels, per Steamboat Hudson.

H. & E. Phinney & Co, Utica, N. Y., 1 paper parcel, per Canal Boat Wm. Henry.

H. & F. J. Huntington, Hartford, Conn., 1 parcel, left at 119 South Street.

Rev. Gustavus V. Cæsar, Liberia, 1 box and 1 parcel, per Brig Criterion.

CHANTS.—Just received and for sale at the Press, "Chants, adapted to the service of the Protestant Episcopal Church in the United States—Compiled by John H. Phœbus." Price 25 cents.

Just Published, *The Children's Magazine*, for July, No. 7. Vol. III. Each number contains 24 pages 18mo. with a cover, and engravings. The work is published monthly at the Press, at 25 *cents* per annum. *Contents* of No. 7—Poetry, Sunday Morning, with a Cut;—Story about a little boy;—Visit to the State's Prison;—The Prisoner's Hymn;—The Favorite of the Flock, with two Cuts;—Letters of an absent Superintendent, No. VI. The Birthday;—Some reasons why a little child should behave well in Church.

The Family Visiter. No. 18, *Vol. III.* Issued weekly, as above,—in a cap quarto form, convenient for binding—at $1 per annum. Contents of No. 18, Alice Norbury, the good Sister;—Poetry, Confirmation—Baptismal Hymn;—Explanations, &c., of the Epistles and Gospels, Lesson XI;—Education of Indian Children at Green Bay;—Leisure Hours;—Trust in God;—Testimony of a Southern Clergyman to the value of Sunday Schools;—Careless teaching;—New Publication;—Intelligence; Sunday School Sermon;—Education at Buenos Ayres;—School of Reformation, South Boston, Mass.;—Sunday Schools in Canada;—Greek Books published at Malta.

⁂ Subscriptions to these works received at the office of publication, 46 Lumber-Street.

July 2.

NEW PUBLICATION.

Help to Family Instruction and Devotion.—A valuable work for this object, by Bishop Sumner, of Chester, England, is now printing by the New-York Protestant Episcopal Press. It is the first volume of a series of Expository Lectures on the New Testament and includes St. Matthew and St. Mark.—Its form will be that of a duodecimo of about 400 pages.

June 22.

Franklin Institute,
CLASSICAL AND COMMERCIAL BOARDING-SCHOOL,
NEW-ROCHELLE.
JUDAH A. LEE, A.M., & WILLIAM GOODRICKE, *Principals*

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May, 1831.—tf.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP WHITE.

Brethren, the Clerical and the Lay members of this Convention:—

In complying with the requisition of the 45th canon, I have cause to be thankful, that, although my labors in the episcopacy have been more limited, than generally in former years, the late period of my life has not rendered me entirely inoperative in the service.

On the 21st of October, in St. Paul's Church, in the city of Baltimore, I preached a sermon preparatory to the consecration of a Bishop for the diocese of Maryland, to be held on the next day. On that day, in the same Church, with the assistance of Bishops Moore, Mead, and Onderdonk, I consecrated to the episcopacy the Rev. William Murray Stone, D. D.; who, after a long continued contrariety of opinion in regard to two other brethren proposed, with their concurrence, expressed in terms which did them honor, obtained a unanimous choice; warranting the expectation of a favorable influence on the concerns of the diocese generally. It was gratifying to your Bishop, to be the agent in the replacing of a highly esteemed brother, whose lamented death was occasioned by the aid which he had afforded to the consecrating of an Assistant Bishop for Pennsylvania.

On Friday, the 26th of November, in St. John's Chapel, in the city of New-York, I presided at the consecration of the Rev. Benjamin T. Onderdonk, D. D.; being joined in the act by Bishop Brownell, and the Assistant Bishop of this diocese, brother of the newly elected Bishop. It was an occasion deeply interesting to my feelings, because of my long friendship for the deceased Bishop of that diocese, with whom I had held much intercourse from a very early period of his life; who had rendered himself very dear to me by his many excellent qualities; and whose efficiency in his episcopal character has been abundantly manifest in the fruits which he has left of his talents, of his zeal, and of his unwearied industry. Under my grief for the loss of him, it was a consolation to be possessed of a personal knowledge of the fact, that it was his wish to have for his successor the Rev. brother who has been the subject of the choice of the diocese.

On the day after the consecration, I made a religious visit to the seminary under the government of the Rev. William A. Muhlenburg, at Flushing, on Long Island; and was a witness of the exact order established in it, and of the literary instruction with which it is supplied.—These considerations, with the prominent importance given to the religious cultivation of the youth, and attached to it an adherence to the institutions of our Church, give ground to expect, that she will find this seminary an efficient agent in the sustaining of our holy religion, and a source of supply to our ministry.

On the next day, [Sunday, the 29th,] in consequence of a request of the Professors of the Theological Seminary, received some weeks before, I delivered in the institution a sermon, especially intended for the inmates of it; when it was a gratification to meet the students in greater number than in any former visit to New-York.

On the afternooon of the same day, I preached for the newly consecrated Bishop, in St. John's Chapel.

On the 1st day of Jan. I consecrated St. Paul's Church, in this city; the Rev. Rector and the Vestry having applied to me for that service; from the opinion that the whole of the inside of the building being renovated, and there having been no opportunity of episcopal consecration when the church was built, the proposed measure could not be unseasonable, and may be useful.

On Sunday, the 7th of March, I held a confirmation in St. Andrew's Church, in this city, and preached on the occasion.

On Friday, the 25th of March, I held a confirmation in St. Stephen's Church, in this city.

On the 1st of April, [Good Friday,] I held a confirmation and preached in St. John's Church, in the Northern Liberties of this city.

On the next day, I held a confirmation in St. James's Church in this city, for that, and for the other two Churches of which I am the rector.

On the last Sunday, I held a confirmation and preached in St. Paul's Church, in this city.

I have confirmed 174 persons. An additional number will be reported by the Assistant Bishop.

In the ministry of the diocese there have taken place the following events.

The Rev. Dr. Blackwell has been removed by death. After his having been associated with me during many years in a pastoral charge, and his having aided me during a much longer term in the more extensive concerns of the Church, the event calls to my mind many interesting recollections; at the same time that the proximity of our ages addresses to me the admonition—"be thou also ready."

We have been deprived of the talents of the Rev. Dr. Beasley, as operative in this diocese, by his being transferred to that of New-Jersey. His son, the Rev. Frederick Beasley, jr. has been transferred to the same diocese.

The Rev. Francis L. Hawkes has been transferred to the diocese of Connecticut; and the Rev. Henry I. Morton, in deacon's orders and formerly of New-York, has accepted of a temporary appointment as assistant minister in St. James's Church, in this city.

The Rev. Benjamin B. Smith has been transferred to the diocese of Kentucky.

The Rev. Greensbury W. Ridgley has been transferred from Virginia, and has been chosen rector of the Church of St. James the Greater, in Bristol, as the successor of the Rev. W. H. Rees, who has been transferred to Maryland.

The Rev. Robert Piggott has been transferred, to Delaware, and the Rev. Christian Whiltberger to Maryland.

The Rev. John T. Adderly, deacon, is deceased.

The Rev. S. K. Brunot has been elected to the rectorship of Christ Church, Greensburg, and to that of St. Peter's Church, Blairsville.

The Rev. Lyman N. Freeman has been elected to the rectorship of the Churches in Brownsville, and in Connelsville.

The Rev. Richard U. Morgan has resigned the charge of the Churches in Chester, Marcus Hook, and Concord, and has accepted that of the Churches in Pequea, Leacock, and West Whiteland.

The Rev. John B. Clemson having resigned his charge in this diocese, has been transferred to Delaware, resides in Wilmington, and has accepted of the neighboring Churches in this state, of Chester, Marcus Hook, and Concord.

The Rev. Correy Chambers has resigned the pastoral charge of the Church in Pottsville, but is still resident in this state.

The Rev. F. H. Cuming has accepted the temporary charge of the Church in Reading.

The Rev. John V. E. Thorn has resigned the rectorship of St. John's Church, Yorktown.

The Rev. Matthew H. Henderson has been transferred to the diocese of New-York.

The Rev. Peter Van Pelt has resigned the charge of the African Church of St. Thomas, and the Rev. Jacob Douglas is at present occupied in the duties of that Church, from having been formerly an assistant to Dr. Bedell.

. Henry F. Pfeiffer, having declared his design of no longer officiating as a minister of this Church, has been deposed from the same, agreeably to the provisions of the 7th canon of 1820.

I proceed to give an account of sundry institutions connected with our Church.

The Domestic and Foreign Missionary Society has received a great increase of patronage, and of pecuniary aid during the last year. Yet the demands on it increase more than in proportion to the increase of its funds.

The Society for the Advancement of Christianity in Pennsylvania continues its efficiency; and would be much more efficient, if there could be excited a due sense of its vital importance to the extension of our communion. The present number of Missionaries is 13. Its views are much aided by the Female Society auxiliary to it, in the printing and distributing of tracts. It is agreeable to learn, that within the last year, this respectable association have had a considerable increase of means; and perhaps there may still be an addition to their efficiency, in proportion as it shall be known, that while they avow a consistent adherence to the doctrine and the worship of the Episcopal Church, they exclude publications on points going beyond her authorized standards, and admitting variety of opinion within her pale.

The General Episcopal Sunday School Union has had a considerable increase of auxiliaries; and promises more and more to give protection to our Sunday Schools, against endeavors to subject them to agencies and to instructions alien from the worship of our Church.

The Corporation for the Support of the Widows and the Children of deceased Clergymen, continues to increase in its pecuniary means, but not in the number of qualified expectants of its advantages. It has been suggested, and there is something to the purpose on the Journal of the last Convention, that a great advantage would accrue to any congregation which should annually contribute to its funds, the resulting benefit to devolve to the family of any clergyman who may die in a pastoral connexion with them, and to no other. It is evident, that the measure would have a tendency to stability of residence: but I leave the merits of the suggestion to be considered by those who are more likely than myself to witness the result of it, if put to the test, by experiment. At a meeting of the Corporation within these few days, their secretary was instructed to address a letter on this subject to every vestry in the diocese.

The state of the Episcopal Fund will be reported by the treasurer for the same. It is much to be regretted, that the progress has been so slow, in measures for the payment of the debt on this fund, which is the only means of perpetuating the greater portion of it; and besides, is due in gratitude to the generous furnishers of the loan.

The Bible Society, in which we have always felt an interest, not putting to hazard any of the institutions of our Church, have consummated the work of putting a Bible into the hands of every destitute family in the state, and encouraged by this success, they are taking measures to meet the wishes of parents, by putting into their hands, at prime cost, Bibles for those of their children who have reached the ages of intelligence.

Brethren:

I have nothing to add, besides the assurance of my prayers for the divine blessing on your counsels, and of my devoting of the small remainder of my life, in proportion as health and strength may permit, to the interests of true religion and of the Church.

My Right Rev. brother, the Assistant Bishop, will lay before you the extensive series of his labors, during the year which has transpired since the last Convention.

WILLIAM WHITE.

ADDRESS OF BISHOP ONDERDONK.

Brethren, the Clerical and Lay Members of this Convention:—

In presenting you my fourth annual Address, in conformity with the Canons, I am confident that your feelings respond to mine in selecting as the first topic, the continued and improved health of our most venerable diocesan.—His labors during the past year have, I believe, exceeded those of any like period since my connexion with this diocese. And his being enabled to sustain them, with even increased vigor, both of body and mind, calls for our fervent gratitude to the Father of mercies; and encourages the hope that his life may yet be protracted, for the benefit and the happiness, not only of the wide circle of his deeply attached personal friends, but of our whole communion, honored by his revered and eminent standing, and delighting to honor him.

Connected with this gratifying topic, is the mournful one of the decease of that most illustrious prelate, the late Bishop of our Church in the Diocese of New-York. Never, perhaps, since apostolic times, has his episcopal career, viewed in all its parts, been equalled. Firm in principle, and sound as firm; intrepid in maintaining the truth, yet mild and conciliating in even his most decided courses; so laborious and unwearied in both his resident and visiting duties, that he may be truly said "not to have loved his life even unto the death;" he belonged to that high order of men of which an age seldom sees more than one. Our whole Church has felt the influence of his bright example and sterling soundness in the truth. Our whole Church laments, and will long lament, his departure.

The vacancy produced by the death of Bishop Hobart, and that which followed the melancholy fate of Bishop Kemp, have both been filled. To the merits of the successor to the episcopal chair of our Church in Maryland, I gladly bear the testimony of a short but interesting personal acquaintance. The fraternal intimacy which would enable me to speak of the junior Bishop of our Church, forbids my doing so. I assisted in the consecration of the former, in Baltimore, on the 21st of October; and in that of the latter, in New-York, on the 26th of November.

The duties I have performed in this Diocese, during the past year, are as follows:

In the various Churches in Philadelphia, I have *preached* thirty-one times, on nineteen Sundays, Thanksgiving-day, Christmas-day, and Good Friday. At Moyamensing school house, now conveniently fitted for worship, I have preached four times, and held a confirmation.—At the House of Refuge, I have preached once.

On the 23d of last May, I preached at Pottsville, twice. On the 11th July, I preached at St. Peter's in the Great Valley, at West Whiteland, and at West Chester. July 18th, at Chester, and at Marcus Hook. August 15th, at Concord.—August 22d, at St. Mary's, Chester county, and at Morgantown: 36th, at Lancaster: 27th, at Mount Hope, twice: 29th, at Leacock, and at Pequea. Sept. 11th, at New London Cross Roads, twice: 12th, at Chandlersville, at London Grove, and at Unionville. October 3d, at Francisville. November 7th, at Whitemarsh, and at Germantown. December 12th, at Whitemarsh and at Germantown. On the 9th of January, 1831, I preached at Lancaster, twice: 12th, at Carlise: 13th, at Carlisle, twice: 14th, at Harrisburg: 16th, at Harrisburg, twice: 18th, at Reading.—February 6th, at Lower Dublin: 13th, at Oxford: 27th, at Norristown, and at Perkiomen. April 3d, at Easton, twice.

In the Diocese of Delaware, I have spent four Sundays. At Camden, in New-Jersey, I have preached in the afternoons of seven Sundays.—Elsewhere I have preached six times. On two Sundays, I have been prevented by sickness from officiating. On one Sunday, and Ash Wednesday, I performed no clerical duty, though in health. And on last Sunday, I was compelled by a domestic affliction to break the appointments I had made for Pottstown, Morlattin, (Douglassville,) and Reading.

I have *baptized* several children; but, as they will be all included in the parochial and missionary reports, I do not specify the number. The *holy communion* I have administered, in this diocese, nine times on ordinary occasions.

At Pottsville, I *confirmed* 3 persons: at St. Peter's Great Valley, 12: at Marcus Hook, 9: at Leacock, 3: at Pequea, 12: at New London Cross Roads, 9: at Whitemarsh, 1: at Lancaster, 7: at Carlisle, 14: at Harrisburg, 8: at Reading, 7: at Lower Dublin, 1: at Norristown, 1: at Trinity Church, Philidelphia, 21: at Easton, 2: at Moyamensing, 17.

On the occasion of my visit to Pottsville, I *consecrated* St. Luke's Church, recently erected in that flourishing town; it is a substantial edifice of stone, and a neat and commodious place of worship; too small, however, it is feared, for the expanding prospects of the congregation. At New London Cross Roads, I consecrated, by the name of St. John's Church, a well finished edifice of brick, with complete and handsome arrangements for our service; it takes the place of a log Church, of much smaller dimensions, about half a century old; the erection of this place of worship is highly creditable to the congregation, feeble in pecuniary resources, and to the zeal and exertions of the missionary who officiates among them. St. Peter's Church, in the Great Valley, and St. James's Church, Perkiomen, and St. John's, Pequea, have been thoroughly repaired. At London Grove, there is a burial ground, the property of our denomination, on which a Church formerly stood; not a vestige of it, however, is now left. I officiated at that place under a tree; where also are held occasional services by the Rev. Mr. Kirke, who is endeavoring to collect anew the Episcopalians in that vicinity.

New Churches are *erecting*, besides those formerly reported, at Churchtown, at Muncy, at Erie, at Holmsburgh, and at Waterford.

I again record, with gratitude, my acknowledgments for the kind and affectionate hospitabilities every where afforded me.

On the evening of the Epiphany, I preached before the Society for the Advancement of Christianity in Pennsylvania, our diocesan *missionary* institution; and I again embrace the opportunity of urging its claims upon our diocese. My visits during the past year have been chiefly confined to the older and settled portions of this commonwealth; yet even in these, a field is open for more missionaries; five or six more might be employed, with clear and encouraging prospects of usefulness, in the south-eastern quarter of the state. How much vaster the field in the remaining three-quarters, a great portion of which is of comparatively recent settlement! Episcopalians should recollect, that, besides the general duty of spreading the Gospel, common to them and all Christians, and for which greater efforts are required within even this diocese than have yet been made, it is also their duty to sustain and invigorate the peculiar interests of their own denomination: not in the spirit of sect, which is but a modification of the spirit of self; but in discharge of the great *trust* confided to our care by the Head of the Church, and by the course of providence. In that trust are comprised, the scriptural ministry, sound doctrine, and enlightened worship. We believe that we possess fully each of these, and all of them combined, to a degree not enjoyed by perhaps any other body of Christians. And it clearly follows, that we ought to sustain and support these great interests wherever they languish or are feeble; and feeble they are in many of our congregations, on account of the paucity of our numbers.—Whatever claims there may be for the expansion of the missionary field, these interests, as also the practical rules of efficiency in this as in every cause, present a claim for its condensation. And, when it is considered that our diocesan missionary efforts, besides being directed to the discharge of this our peculiar trust, minister also the word and the ordinances of salvation to many who would not otherwise enjoy them, and to very many who have no other constant opportunities, and that our own borders have yet urgent necessities of this kind, it seems obvious that, in contributing generously to our Diocesan Society, we fulfil what is first and chiefly required of us for such purposes. Were our means equal to our wishes, there would be no excuse for not occupying a much wider missionary field. But so long as we have only feeble resources, the same rule which makes a sparing economy obligatory in private life, among persons of narrow fortunes, gives it equal obligation on our diocese.

The following statement will show that this view of our diocesan wants is far from imaginary. We have at this moment, beyond Philadelphia county, five congregations with places of worship, and six congregations without them, all, I believe, destitute of services, and all proper situations for missionaries; these eleven congregations are in union with this Convention.—How many neighborhoods in which no Episcopal body is organized, have similar claims, I cannot say, but am confident that there are enough presenting us distinct encouragement to increase the above number, at a moderate estimate, to twenty. In 17 counties of this state, there is no Episcopal Church or congregation; in 17 other counties, there is but one congregation, each; and in 8 other counties, only two each, including some not yet fully organized. What a field of diocesan missionary duty, in these eleven vacant congregations, in these 42 counties, to say nothing of other portions of the diocese, for the Episcopalians of Pennsylvania!

The Society for the Advancement of Christianity in Pennsylvania, has now in its service the following missionaries:

1. Rev. *William Bryant*, at Moyamensing, principally.
2. Rev. *George Kirk*, at New London Cross Roads, Chandlersville, London Grove, and the vicinity.
3. Rev. *George Mintzer*, at Pottstown, Douglassville, (Morlattin,) and the vicinity.
4. Rev. *Francis H. Cuming*, performing missionary duty in Schuylkill county.
5. Rev. *Lucius Carter*, at Muncy, Hughesburgh, and Jersey-town.
6. Rev. *Samuel Marks*, at Montrose, New Milford, and other places in Susquehanna county.
7. Rev. *Lyman N. Freeman*, at Brownsville, Connelsville, and Manalen, Fayette county; and Pike-run, Washington county.
8. Rev. *William Hilton*, at Butler, Kittanning, Harrisville, and Venango Furnace.
9. Rev. *John W. James*, at Meadville, Franklin, and Mercer.
10. Rev. *Bennett Glover*, at Erie and Waterford.

I have held no *ordinations* for this diocese during the past year. For the diocese of New-York, during the short vacancy occasioned by the lamented decease of Bishop Hobart, I have admitted three deacons to the holy order of priests, viz: the Rev. *Ulysses M. Wheeler*, in Trinity Church, Philadelphia, on the 3d of October, and Rev. *Augustus Fitch*, and the Rev. *Alva Bennett*, in St. Paul's Church, New-York, on the 13th of October.

My Reverend Brethren—

I cannot conclude this address without suggesting, that the loss to our Church of two such eminent prelates as Bishop *Ravenscroft* and Bishop *Hobart*, whose influence was devoted in the highest degree to the sustaining of our distinctive principles, and was felt as the natural result of their peculiar vigor of character, through the whole Episcopal community, calls on us for increased efforts to inculcate these important principles on all within our pale. In proportion as our flock is well informed on these subjects, in such proportion may we hope to be a strong and efficient branch of the Church. And what is infinitely more important; efforts of this kind will show that we do not regard our distinctive principles and customs as mere appendages of the Christian religion, but as interwoven with sound personal piety, and as essentially connected with the divinely appointed means for promoting at large the everlasting welfare of our fallen race. H. U. ONDERDONK.

Philadelphia, May 17th, 1831.

THE WARM SEASON.

THE present season is one of hopes—anticipated enjoyments, and pleasurable calculations.—The country and its charms are the engrossing theme with all the inhabitants of our cities and towns. Mothers, with their daughters, have already projected an order of march—the outlines of an excursion, in which amusement is to be reconciled with the requirements of fashion, and health is to follow in the train of both.—The ladies only await the final decision of their husbands or brothers, as to the time when the pressure of business or professional and literary engagements shall admit of these lords of the creation being escorts for the journey.

But the season is not one of unmixed corporeal enjoyment, and of unquestioned senative powers. The sun pours down a powerful stream of heat, and makes not the heart alone throb with violence, but the temples beat with unusual pulsations—while head-ache is now, more than ever, the complaint of the unfortunate dyspeptic invalid. They who eat promiscuously, of whatever is before them at table, or who persist in taking the same amount of rich nutritious animal food which they had eaten during the winter, will feel light-headed, and complain of being bilious, as they term it. They ask their physician about the propriety of getting bled, or, perhaps, taking an emetic. Such persons should be made to know, that the most safe, salutary, and simple means of relief, from these ailments, is to put less food in their stomachs, and not to stimulate it by any kind of heating or intoxicating drink, nor to weaken the nervous system by late hours and unlicensed indulgences. Summer season puts us, of northern and middle latitudes, in nearly the same physiological condition with that in which the inhabitants of southern climates are most of the year round. If we would avoid disturbance and disease, head-ache, continued thirst, feverish heat, and actual fever, flushed skin, or one covered with eruptions, we must imitate these latter in their usual diet, and substitute vegetable for much of the animal food we consume in winter—drink simple water, or this fluid slightly acidulated, or deriving flavor from dried fruits—we must rise early, and inhale, when not in marshy districts, the morning air—avoid the hot meridian and afternoon sun—use the tepid or warm bath in the middle of the day or in the evening, if the dinner has been very simple and light, and taken at an early hour. They who awake in the morning with a hot skin and active circulation, and who habitually suffer from excess of heat, may, at this time, with advantage, have recourse to the cold bath, or to spunging the surface with cold water. But if excess of any kind has been indulged in the evening before, whether in eating and drinking, or in dancing to a very late hour, or by any unusual exhausting labor—then the cold bath ought to be omitted, and the tepid or warm substituted for it.

Change of place, to be beneficial, by restoring the body to healthful vigor, and the mind to its lost equanimity and cheerfulness, must be aided by the rules of hygiene, which are little else than common-sense experience—eating and drinking, sleep and exercise, in such measure and time as the majority of those not perverted by vicious indulgences, nor excessive love of lucre and fame, have ever most generally adhered to.

Journal of Health.

DEATH OF CARDINAL RICHELIEU.

RICHELIEU, in the meantime, had reached his palace in the capital. Roman despot was never more courted nor more feared; but death was coming fast to close his triumphant career. A mortal malady wasted him; yet the cardinal abated nothing of his pride, nor of his vindictiveness. He exiled some of the king's personal and cherished officers; he insulted Ann of Austria, the queen; remained seated during a visit that she paid him, and threatened to separate her from her children. Even his guards no longer lowered their arms in the presence of the monarch. His demeanor to Louis XIII. was that of one potentate to another. In December of 1642 the malady of the Cardinal became inveterate, and every hope of life was denied him.—He summoned the king to his dying bed, recapitulated the great and successful acts of his administrations, and recommended Mazarin as the person to continue its spirit, and to be his successor. Louis promised obsequiousness. Richelieu then received the last consolations of religion, and went through these pious and touching ceremonies with an apparently firm and undisturbed conscience. The man of blood knew no remorse. His acts had all been, he asserted, for his country's good; and the same unbending pride and unshaken confidence that had commanded the respect of men, seemed to accompany him into the presence of his Maker. He died like the hero of the Stoics, though clad in the trappings of a prince of the church. Most of those present were edified by his firmness; but one bishop, calling to mind the life, the arrogance, and the crimes of the minister, observed, that "the confidence of the dying Richelieu filled him with terror."—*Dr. Lardner's Cabinet Cyclopædia.*

THE CHRISTIAN SPIRIT.

A POOR Christian negro, being in the confidence of his master, accompanied him to the purchase of twenty able-bodied slaves. On entering the market he fixed on one poor, old, decrepit slave, and told his master he must be one. So useless was the first object of his choice, that the slave dealer gave him into the bargain with the twenty. The care which the confidential slave bestowed on the old negro, feeding him at his own table, laying him on his own bed, and lavishing upon him every kindness, excited the curiosity of his master, who concluded he must be his father, or brother, and inquired to that effect. He replied, "No, massa, he not my fader, he not my broder, he *mine enemy.* He sold me to the slave-dealer, but Bible says, 'If thine enemy hunger, feed him.'" This man knew what it was to forgive the trespasses of another.—*Ed. Reporter.*

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